Senior Secondary Course

SOCIOLOGY (331)

331en

विद्याधनम् सर्वधनं प्रधानम्

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NIOS SENIOR SECONDARY - SOCIOLOGY (331)

Complete Textbook (39 Lessons)

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AN INTRODUCTION TO SOCIOLOGY

Society is created by people, and it also provides space to those who create it. In day-to-day life, people think about human society in general and of a society in which they live in particular. Renaissance and industrial revolution in Europe questioned the traditional basis of construction of human society and re-structured it by focusing upon a new value system. What binds the people together? what are the processes, which keep people a social entity? How does society survive? These are matters of the construction of society, which is, in fact, a web of social relations. This motivated the sociologists to think in a disciplined way about the structure and process of society.

In this lesson, we will discuss the meaning of sociology i.e., definitional aspects, the nature of sociology, i.e., its character emerging out of the characteristics of social relatives, and subject matter of sociology, i.e., the topics, which we study in sociology.

OBJECTIVES

After studying this lesson you will be able to:

- explain the meaning of sociology;
- deliberate upon the nature of sociology;
- discuss the sociological perspective;
- describe the scope and subject matter of sociology; and
- state the relevance of sociology in our day to day life.

1.1 WHAT IS SOCIOLOGY?

Auguste Comte was the first scholar to use the word 'sociology' in order to refer to the science of human association. The word 'sociology' was derived from the Latin word socius (association, and the Greek word 'logus' (theory) denoted, the theory or science of human association society. Comte wished to establish a science of society that would help to reveal social laws, which he believed controlled development and change. Herbert Spencer developed his systematic study of society and frankly adopted the word 'sociology'.

Sociology is, quite simply, a way of studying people. Sociologists want to know why people behave the way they do, why they form groups, why they go to war, why they worship, marry, vote, all such things that happen when people interact with one another. **Thus, sociology can be defined as the scientific study of social relations, institutions and society.** Various definitions of sociology have been offered by sociologists. Auguste Comte dealt with the problem of defining sociology as a discipline and delineating its nature. The later sociologists focused elaborately on the meaning of sociology. Hobhouse explained how sociology studied the 'interaction of human minds'. Park and Burgess beliefed that 'sociology is the science of collective behaviour'. However, Emile Durkheim was more precise, and he said that 'sociology is a study of social phenomena'.

Max Weber defined sociology in a different way. He says that human activities are oriented to some action. Actions aim at that which fulfills objectives. Individuals in the society engage in actions for realization of given goals/interests. Actions, according to Max Weber, constitute the subject matter of sociology. Right from the origin of sociology to the present day, social actions have been considered as the law of sociology.

In brief, it may be viewed that sociology is the scientific study of the social aspects of human life. Moreover, sociology is the body of knowledge, complied by the scientific method, about human interaction. I "interaction" we mean reciprocal contact between two or more persons, inter-stimulation and response. **Sociologists, therefore, are concerned with man in society, with the human group. From these definitions, we gather that sociology is the study of human society and social behaviour as well as a study of social relationships and its forms.**

1.2 NATURE OF SOCIOLOGY

Sociology is scientific discipline. It is a science in the sense that it involves objective and systematic methods of investigation and evaluation of social reality in the light of empirical evidence and interpretation. But, it can not be directly modelled on

the patterns of natural sciences, because human behaviour is different from the world of nature. Among other differences, the subject matter of natural sciences is relatively static and unchanging whereas human behaviour as the subject matter of sociology is flexible and dynamic.

INTEXT QUESTIONS 1.1

Write True or false against each statement:

1. Industrial revolution took plae in U.S.A.
2. Auguste Comte is called father of sociology.
3. Sociology is the scientific study of social relations.
4. Sociology is not the study of human society.
5. Human behaviour is flexible and dynamic.

1.3 WHAT IS SCIENCE?

Science refers to the application of objective methods of investigation, reasoning and logic to develop a body of knowledge about given phenomena. There are three goals of science. The first is to explain why something happens. The second is to make generalizations, that is, to go beyond the individual cases and make statements that apply to a collectivity. The third is to predict, to specify, what will happen in future, in the light of the available stock of knowledge.

The idea of scientific research is to acquire objective knowledge, free of bias and prejudice. This is why insistence in sociology is to achieve natural sciences. The proper method of science is to have constant test of explanatory propositions by matching them against facts – whether obtained experimentally or empirically. In this context, sociology is a science because it fulfills the basic requirements of objective and rational knowledge of social reality and applies scientific method. Johnson viewed that sociology to some extent has the following characteristics of science:

(a) It is theoretical: It attempts to summarize complex observations in abstract logically related propositions, which purport to explain causal relationships in the subject matter. Its main aim is to interpret and to inter-relate sociological data in order to explain the nature of social phenomena and to produce hypotheses whose final validity can be checked by further empirical research.

(b) It is empirical: It is based on observation and reasoning, not on supernatural/ speculative revelations, and its results are not speculative. In the early stages of their creative work, all scientists speculate, of course, but ideally atleast, they submit their speculations to the test of fact before announcing them as scientific discovers. All aspects of sociological knowledge are subject to evaluation made about social behaviour or can be put to test for empirical evidence.

(c) It is cumulative: sociological theories are built upon one another, extending and refining the older ones and producing the new ones. As such theoretical integration becomes a goal in the construction of sociological formulations. Thus, sociology is cumulative.

(d) It is non-ethical: Sociologists do not ask whether particular social actions are good or bad; they seek merely to explain them. It addresses issues. Study of human relations is the prime consideration in sociology. In the context, Morris Ginsberg observes that ethical problems should be dealt with neutrality. Objectivity and rationality based on a thorough knowledge of a situation alone can ensure scientific status to the discipline of sociology.

In all these respects, sociology is far from having reached perfection; but is being steadily made.

1.4 SOCIOLOGY OF PERSPECTIVES

Sociological perspectives are broad assumptions about society and social behaviour that provide a viewpoint for the study of specific problems. There are two main descriptive perspectives in sociology. These are Positivistic (the traditional scientific perspective) and Phenomenology, which can be described as 'less scientific' in that some researchers reject the idea of building theories by the application of the scientific method preferring to use more interpretative methods. In sociology, as in other disciplines, there are different ways of interpreting events. We do not ordinarily stop to think that one or the other of the above sociological perspectives operates all through in our day-to-day life and behaviour.

1.4.1 Positivism

Positivism is the traditional method of sociology, which is generally associated with Auguste Comte. Comte's emphasis on reporting of social facts is like what we find in natural sciences where accuracy and objectivity in understanding and analysis are core characteristics. Logic in recording of facts is an added element in scientific method. Comte has thus contributed to knowledge based on scientific

research. Verification and validation of collected facts, including opinions, attitudes and faiths are the basis of understanding and analysis. Such a method is universal in its application and execution.

Positivism stresses the need for neutrality and objectivity in research. It is based on the attempt to emulate the methods of natural science:

1. Identification of a problem,
2. Collection of data,
3. Explanatory hypothesis,
4. Method to test hypothesis,
5. Analysis of results,
6. Re-test if necessary,
7. Interpreting results: report.

Implications: The overall implication of positivism is that there is an objective world which is capable of being understood in objective and scientific terms.

Within the Positivism school of sociology, there are two dominant theoretical perspectives, which tend to produce their findings from scientific techniques. They are:

1. **The Functionalist Perspective:** Functional analysis also known as functionalism and structural functionalism is rooted in the origin of sociology. The founders of the functionalist perspective were Herbert Spencer and Emile Durkheim. They viewed society as a 'self–regulating and self-maintaining social system' with certain basic needs such as preserving social order, providing for the supply of goods and services and protecting the young ones. If these needs are met, they believed that society would remain in balance or equilibrium. In essence, the functionalist perspective focuses on the process of order and stability in the social system.
2. **The conflict Perspective:** The conflict theorists stress inequalities and regard society as a system made of individual and groups which are competing for scarce resources. These groups may form alliances or co-operate with one another, but underneath the surface harmony lies a basic competitive struggle to gain control over scarce resources. Conflict theorists also focus on macro level. In modern society, Karl Marx focused on struggle between the bourgeoisie (owners of production) and proletariat (those who worked for the owners), but today's conflict theorists have expanded this perspective to include smaller groups and even basic relationships.

1.4.2 Phenomenology (Interpretive Perspective)

The second theoretical perspective is called Phenomenological. It stems most prominently from Max Weber. The phenomenologist is concerned with understanding of human behaviour from the actor's own frame of reference. The phenomenologist thus examines how the world is experienced. For him or her, the important reality is what people imagine to be. Thus, in this perspective less emphasis is placed on the need to develop objective methods of study and more on the value of seeing the world through the eyes of those being studied. Therefore, it stresses the need to understand the subjective interpretations of actors.

Implications: The overall implication of this method is that society is constructed through the view point and observations of the actors. There is no social world in the objective sense of the term.

Each of the sociological perspectives described focuses on the different aspects of social reality: functionalism on social order and stability; and theory of conflict on social tension and changes and phenomenological perspective on the subjective interpretations of actors of the social reality. Each of these perspectives has a significant role to play in understanding and analyzing the nature of society.

INTEXT QUESTIONS 1.2

Fill in the blanks with correct words:

1. Application of objective methods of investigation is called __________.
2. Traditional method of sociology is ______________.
3. Functionalism focuses on ___________ and ________.
4. Sociogical perspectives are broad ___________ about society and social behaviour.

1.5 SCOPE OF SOCIOLOGY

Sociology is systematic and objective study of human society. Sociologists study individual's social actions. Social relationships such as between husbands and wife, teacher and student, buyer and seller, and social processes, namely, co-operation, competition, conflict and organizations, communities and nations, and social structures (family, class and state), are the basis of sociological enquiry. Interpretations guided by norms and values give rise to social institutions. Sociology,

therefore, is the study of social life as a whole. Sociology has a wide range of concerns and interests. It seeks to provide classifications and forms of social relationships, institutions and associations, relating to economic, political, moral, religious and social aspects of human life.

Though there is no consensus about the subject matter of sociology, yet it is agreed that sociology studies the interaction systems, which shape social institutions, the state and the normative order. Therefore, we study in sociology about social organization, social structure, institutions and culture.

1.5.1 Social Organization

The terms 'social organization', refers to inter-dependence of different aspects of society, and this is an essential characteristic of all enduring social entities, such as groups, communities and collectivities. Herbert Spencer has used the term 'social organization' to refer to the inter-relations (integration and differentiation) of the economic, political, and other divisions of society. Emile Durkheim implies by social organization almost exclusively, social integration and regulation through consensus about moral and values. Currently, social organization is used to refer to the inter-dependence of parts of in-groups of all sizes, from a clique of workers in hospitals and factories to large-scale societies and organizations.

1.5.2 Social Structure

Social structure refers to the pattern of interrelations between individuals. Every society has a social structure, a complex of major institutions, groups, and arrangements, relating to status and power. It is said that the study of social structure is comparable to the study of human anatomy, and that of social organization that of physiology.

1.5.3 Social Institution

A social institution is a procedure, practice, and an instrument, hence a semblance of a variety of customs and habits accumulated over a period of time. In every society, people create social institutions to meet their basic needs of survival. Institutions are instruments and tools of human transactions. An institution is thus a stable cluster of norms, values, and roles.

1.5.4 Culture

Culture refers to symbols, signs and language, besides religion, rituals, beliefs and artifacts. In fact, culture is a guiding force in everyday life. As such culture is social. It is an instrument of shaping and reshaping human life and its ramifications. Culture is transmitted from one generation to the next through the process of socialization.

1.6 RELEVANCY OF SOCIOLOGY

Sociology is a subject with important practical relevance in our life. It can contribute to social criticism and practical social reform in several ways. These re mainly:

1. The improved understanding of a given set of social circumstances often gives us all a better chance of controlling them.
2. Sociology provides the means of increasing our cultural sensitivities, allowing policies to be based on an awareness of divergent cultural values.
3. We can investigate the consequences of the adoption of particular policy programmes.
4. Finally and perhaps most important, sociology provides self-enlightenment, offering groups and individuals an increased opportunity to alter the conditions of their own lives.

INTEXT QUESTIONS 1.3

Answer in 8 to 1 lines:

1. What is the scope of sociology?
2. What is the relevance of sociology in day to day life?
3. What are the four characteristics of science.

WHAT YOU HAVE LEARNT

- Sociology emerged as an intellectual endeavour with the early development of modern industrialized societies and the study of such societies remained its principal concern.
- Sociology as a discipline enjoys a distinct scientific status based on its basic concepts, approaches and classifications relating to the study of society and its variants.
- This is evident from the views and formulation of Comte, Spencer, Marx, Weber and Durkheim. Besides being a scientific discipline, sociology has concern for understanding of human problems.
- The gamut of sociology is vast enough to encompass study of social relationships from the perspectives of individual and society in general and specific individual, groups and institutions in particular.

TERMINAL EXERCISE

1. What is meant by Sociology?
2. What is the distinctiveness of sociological perspective?
3. Why is Auguste Comte called the father of Sociology?
4. What was Emile Durkheim's concern in Sociology?
5. What is sociology? Discuss scientific nature of sociology.
6. Explain various perspectives in sociology.
7. Discuss the nature and scope of sociology.

ANSWER TO INTEXT QUESTIONS

1.1

1. False
2. True
3. True
4. False
5. True

1.2

1. Science
2. Positivism
3. Social order and stability
4. Assumptions

1.3

3. Theoretical; emperical; cumulative; non-ethical.

SUGGESTED READINGS

- Bottomore, T. B. (1978), Sociology: A guide to Problems and Literature, Bombay: Blackie and sons.

Notes

- Giddens, Anthony (1994), Sociology, Oxford; Polity press in association with Blackwell Publishers.
- Johnson, H. M. (1960), Sociology: A Systematic Introduction, Bombay: Allied Publishers Pvt. Ltd.
- Mills, C. Wright (1959), The Sociological Imagination, New York: Oxford University Press.
- Nagla, B. K. and S. B. Singh (2002), Introduction Sociology, New Delhi: NCERT.

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EMERGENCE AND DEVELOPMENT OF SOCIOLOGY

In the previous lesson, you have learnt about the nature and scope of sociology. In this lesson you will study the emergence and development of sociology in the west and its India.

OBJECTIVES

After studying this lesson, you will be able to:

- explain the causes for the origin of sociology as a subject of study;
- describe the history of development of sociology in the West; and
- describe the history and development of sociology in India.

2.1 EMERGENCE OF SOCIOLOGY IN THE WEST

Human beings have always been interested in knowing and thinking about their society. When we study the past history we will find that sociological insights were found at that time. We can say that though this discipline does not have a long history but it does have a long past. Some scholars trace the origin of sociology from economics of Kautilya and politics of **Aristotle.** For example the statement of Aristotle reflects that **'man is a political (i.e. social) animal'** sowed the seeds of sociology. Some others trace it to the writings of French scholars, especially Montesquieu, who offered a classification of societies including the simplest ones of hunters and food-gatherers. Thus, we take help of classical writings when we want to understand an ancient society. However, one should make a distinction

between taking interest in understanding society and its affairs and the study of society as a profession. Right from the beginning, human beings have been interested in understanding their society, but **sociology as a subject emerged after the French Revolution of 1789.**

> The French Revolution brought about a tremendous socio-political change in society, leading to a disruption of family life and other social relations.

Against this background, some social thinkers of that time were concerned about building their society anew. One such thinker was **claude Henri de Saint-Simon.** He said that for bringing about changes in society, we must, first of all, study it in all its aspects so that we knew where the problem actually lay. This line of reasoning was further developed by Saint-Simon's disciple, **Auguste Comte (1798-1857), who is also known as the 'father of sociology'**. Comte argued that the methods used in physics should be used for the study of society. Such a study would reveal the laws of evolution and the laws of the functioning of society. Once this knowledge was available, we would be able to build society scientifically. Thus, the programmes of social reconstruction should follow a scientific understanding of society. In the following pages we would like to discuss the ideas of classical and modern thinkers of sociology.

Auguste Comte who gave sociology its name, identified three stages of human society:

Theological-In the first stage, the explanations of various phenomena were given in religious terms; this stage was called theological.

Mataphysical-Its successor was the stage of metaphysics, where the explanations were philosophical.

Positivism- The final stage in the evolution of human thought was of positivism, where phenomena were explained in terms of the scientific approach to the social world.

The idea of evolution was carried forward in the works of the British sociologist, **Herbert Spencer (1820-1903)**, who wrote a three-volume work entitled *Principles of Sociology* (1876, 1882, 1896), in which he argued for the universality of the principle of evolution.

Spencer was convinced that societies evolve in the same manner as animal species. As generations pass, the most capable and intelligent ("the fittest") members of a society survive, while the less capable die out. Thus, over time societies become more differentiated and complex.

Spaencer called this principle "the survival of fittest" Although Spencer coined this

phrase, it is usually attributed to his contemporary, charles Darwin, who later proposed that living organisms evolve over time in order to survive the conditions of their environment. Because of their similarities, Spencer's views of the evolution of societies became known as social Darwinism.

The sociology of Auguste Camte and Herbert Spencer was best sepregented by Lester word (1814-1913) in the United States of America. He also made distinction between 'pure' and 'applied' sociology and argued that scientitic processes could bring about social betterment.

> The credit for developing sociology as an independent discipline and science also goes to **Emile Durkheim** (1858-1917), a French sociologist. He was the author of some well-known works, which are still consulted, such as *The Division of Labour in Society* (1893), *The Rules of Sociological Method* (1895), *Suicide: A Study in Sociology* (1897), and *The Elementary Forms of the Religious Life* (1915).

Emile Durkheim said that sociologists study 'social facts', which are objective and exist in the consciousness of the collectivity. Examples of social facts are rules of marriage, laws, ritual performances and various kinds of social statistics, etc. Thus, social tact is exterior to human mind and but it constraints on human behaviour. Hence, social facts do not have their origin in the individual. Further, they should be explained by other social facts, rather than in terms of biological, psychological, environmental, or geographical facts.

In his work on suicide, **Durkheim** showed that although suicide is an individual act, suicide rate is not. The numbers of individuals per one thousand, who commit suicide every year, constitute the suicide rate of that society. Suicide rate is a social fact and not the case of an individual suicide. A variation in suicide rate with the passage of time is an indication of changes in society. Therefore, a preceding social fact would explain another social fact. In these terms, Durkheim showed the autonomy of a sociological explanation as different from explanations in other social science subjects. The impact of Durkheim on British social anthropology was tremendous.

In Germany, the most influential work was of **Max Weber** (1864-1920). He is known for the works titled *Basic Concepts in Sociology, General Economic History, The Protestant Ethic and the Spirit of Capitalism*, and *The Theory of Social and Economic Organization*. In comparison to Durkheim, Weber **said that the sociologist studies 'social action', which is an act an individual performs to which he assigns meaning**. The job of the sociologist is to understand the subjective meaning of an act. Weber was particularly interested in studying the

factors that gave rise to capitalism in Western Europe. He said that Protestantism played a central role in generating the work ethic. He also made an important contribution to sociological methods.

The ideas of the German social thinker, **Karl Marx (1818-1883)**, were also influential in sociology. In fact, much of Weber's sociology was a reaction to Marx's thoughts. Marx argued that every society beginning with slavery was divided into two classes, one of those who owned land, resources, and technology, and the other of those who did not have anything to sell in the market except their labour. Class was a relevant factor in understanding a person's behaviour, motivation, and ideas. Marx emphasized the role of historical factors in conditioning the behaviour of human beings. Marx believed that conflict was the initiator of social change. Therefore, he has given central importance to the concept of conflict as the positivist like comtestrened the role of order

We have discussed the development of sociology in France (Comte, Durkheim), Germany (Marx, Weber), England (Spencer). The contributions of these scholars have exerted influence in sociology every where in the world. Later on, G.H. Mead, Talcott Parsons and C. Wright Mills exercised great influence in sociology around the 1929 and 1930s in U.S.A. and other parts of the world.

Gradually, the departments of sociology were started in the nineteenth century and in the beginning of the twentieth century in the west. The first department of sociology in North America opened 1892 at the university of Chicago. McGill University in Canada gave its first department of sociolgy in 1922. Harvard university opened its department of sociology in 1930, the university of Caliphornia at Berkeley in 1950s, Prneetan university in 1960s sollowed by universities of Yale, Columbia etc. in U.S.A. Sociology as a discipline started vey late in the universities of U.K. though a large number great sociologists contributed from U.K. Even London school of Economics started in 1960.

INTEXT QUESTIONS 2.1

Answer the following questions in one sentence.

1. Which statement of Aristotle is believed to have sown the seeds of sociology?

 ____

2. After which revolution of which year is sociology supposed to have emerged?

 ____

Notes

3. Who is regarded as the 'father of sociology'?

4. Define positivism.

5. What are the various stages according to Comte through which human society has passed?

6. Name the book that Sir Herbert Spencer wrote.

7. Who is the author of the book titled *Suicide*, which was published in 1897?

8. Name any one book that Max Weber wrote.

2.2 DEVELOPMENT OF SOCIOLOGY IN INDIA

The growth of sociology in India can be divided into three phases. In the first phase, covering the period from 1769 to 1900, the foundation of sociology was laid down. Sociology became a profession, a university subject, during the second phase, from 1901 to 1950. The third phase, beginning after India's independence, was marked by programmes of planned development, increased interaction of Indian sociologists with their foreign counterparts, availability of money for research, and intensification of research and publications.

2.2.1 Foundations of Sociology in India

During the course of exercising their rule in India, the British officials realized that for smooth administration, it was important that they acquired knowledge of Indian society and culture. Information was also required about affluent families and their customs, which could be used for revenue collection. If local societies were administrated according to their laws and customs, it was thought, there would be peace and harmony. Hence, their laws and customs needed to be recorded meticulously in detail. This prompted the origin of sociology in India.

In 1774, William Jones founded the Royal Asiatic Society of Bengal, the aim of which was to study 'nature and man' in India.

The first attempt in this regard was made in **1769,** under the supervision of Henry Verelst, the Governor of Bengal and Bihar. Francis Buchanan carried out a survey of people in Bengal in 1807. A French missionary in Mysore, Abbe Dubois, wrote the famous book titled *Hindu Manners, Customs and Ceremonies* in 1816, in which he described the characteristics of caste system and the interaction between castes. In 1820, Walter Hamilton's published a gazetteer, *A Geographical, Statistical and Historical Description of Hindostan and Adjacent Countries*, wherein an attempt was made to estimate India's population.

These works prepared the ground for more systematic studies that were undertaken in the second half of the nineteenth century. **The British government conducted the first all-India Census in 1871.** The need for census was felt because information was required for several purposes, such as famine relief, sanitation and control of epidemics, etc. Besides this, the need was also to collect details about people's lives before they disappeared because of social and culture change. With the efforts of colonial officials (such as Wilson, Risley, Baines, Blunt, Thurston, O'Malley, Hutton, etc.), Census became an invaluable source of information for data on population, society, and cultural life.

British administration was also interested in understanding the classical Indian literature, for many ideas according to which people led their lives were embedded in it. From the early days, they engaged scholars on Sanskrit and Arabic to assist their judges in deciding cases involving religious practices, customs, and laws. With the help of Sanskrit scholars, a book on Hindu law in English was prepared in 1776 for British judges. The founder-president of the Royal Asiatic Society of Bengal, William Jones, had special interest in Sanskrit. One of the main interests of his journal called *Journal of Asiatic Society of Bengal* (1784) was the publication of articles based on a study of Sanskrit and Arabic literature. During the nineteenth century, Max Muller, a German scholar, translated several classical Indian texts into German, which were later translated into English.

The later scholars, writing in the last decades of the nineteenth century, made use of these writings. For example, Henry Maine, in both of his books, *Ancient Law* (1861) and *Village Communities in the East and West* (1871), referred to the writings on India. He had also visited India. Both Karl Marx and Max Weber, whose works were central to the development of sociology, as you have noted earlier, also made use of the information from India.

2.2.2 Professionalization of Sociology in India

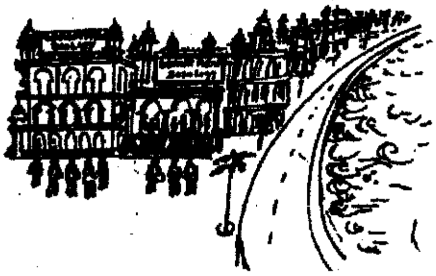
During the initial years of this phase, the British officials continued with the bulk of their investigations into the lifestyles, customs and laws of people. A number of volumes on castes and tribes were prepared under the supervision of these scholars, such as Crooke, Sherring, Thurston, Russell, Hiralal, Ibbetson, and others. Each

volume consisted of a short description of each of these societies, its population and spread. The possibility of tribes transforming into castes was also pointed out in some of these volumes. In his *People of India* (1916), Sir Herbert Risley was one of the first ones to take note of the tribe-caste continuum.

Along side, professional sociologists and anthropologists from Europe started working in India. Based on intensive fieldwork from 1901 to 1902, W.H.R. Rivers published his monograph in 1906 on a pastoral community of the Nilgiris, the Todas. He, then, sent his student, A.R. Brown, who later became A.R. Radcliffe-Brown, to do fieldwork with the Andaman Islanders. Brown spent two years (1906-08) with the Andamanese, but his monograph on these people appeared in 1922. Rivers was chosen to be the first head of the department of anthropology at Calcutta, but he could not join because of his death in 1921. The lectures he had written for delivering at Calcutta were later published in 1924 under the title *Social Organization*. His influence on Indian sociology continued through the works of his disciples, G.S. Ghurye and K.P. Chattopadhyay.

During the first two decades of the twentieth century, **L.K. Ananthakrishna Iyer** and **S.C. Roy** made the major contribution. Iyer wrote accounts of castes and tribes of Cochin and Mysore, besides carrying out a useful survey of the Syrian Christians of Kerala. S. C.Roy, who was a lawyer by profession, carried out studies of Indian tribes such as the Oraon, Munda, and Birhor.

A full-fledged department of sociology came into existence in Bombay in 1919. In 1921, a department of anthropology was established in Calcutta.



During this period, steps were also taken to introduce sociology and social anthropology as academic disciplines in Indian universities. In 1914, the University of Bombay started the teaching of sociology at under graduate level. The first full-fledged department of sociology was started in Bombay university in 1919. In 1917, sociology was introduced in Mysore University. In the same year, S.C. Roy founded the first journal of anthropology and sociology titled ***Man in India***. The Bombay sociology department flourished under the leadership of **G.S. Ghurye**, who supervised students from different parts of India, advising each one of them

to carry out fieldwork in his or her region. In this way, Ghurye was able to build a vast amount of literature on Indian communities. He founded the Indian Sociological Society in 1951 and started its journal entitled, *Sociological Bulletin*.

During this phase, Lucknow also emerged as an important center of sociology and anthropology. In 1921, a combined department of economics and sociology was created under the leadership of **Radhakamal Mukherjee.** A year later, **D.P. Mukherji** joined the department, and in 1928, D.N. Majumdar was appointed to teach 'primitive economy'. Because of these three scholars, Lucknow emerged as one of the prime places of teaching and research in sociology and anthropology. However, an **independent department of sociology came into existence in 1951, followed by a joint department of sociology and social work.**

Scholars of Indian and foreign origin produced a number of important works on Indian society during this phase. Besides S.C. Roy, J.H. Hutton and J.C. Mills produced detailed studies of tribes in Naga Hills. In their studies **Verrier Elwin** and **Christoph von Furer-Haimendorf** spent several years with Indian tribes and wrote monographs on them. Elwin also proposed certain approaches and ways through which the condition of tribals could be improved upon. **D.N. Majumdar** carried out his fieldwork in north and west India, producing several works of repute. He also founded in 1947 a journal titled *The Eastern Anthropologist*. **N.K. Bose** was another important scholar of this time and is known for his work on the changes among tribes. During the last decade of this phase, one would place M.N. Srinivas's work on the Coorgs, which was first published in 1942, under the title *Marriage and Family in Mysore*.

2.2.3 Development of Sociology since India's Independence

After India's independence, Indian sociologists and anthropologists came in contact with their counterparts in the United States of America. Earlier, their academic contact was mainly with the scholars of the United Kingdom. Several collaborative projects of Indian and American sociologists began. Publications and researches increased. More teaching and research positions were created, as sociology and social anthropology became university subjects and more and more of their departments were opened up. In other words, there was a sharp increase in the popularity of sociology and social anthropology.

Sociologists were engaged actively in planning and development programmes. The Census Organization, the Central Social Welfare Board, the Office of the Scheduled Castes and Tribes, the Tribal Research Institutes, and institutions associated with the Community Development Programmes, needed the expertise of sociologists and anthropologists.

The other reason for the popularity of these subjects was the beginning of planned development in India. The need was not only to know about the social and economic problems of local communities but also to suggest their probable solutions. With the coming of the Indian Council of Social Science Research (ICSSR) in 1969, there was a further expansion of sociology. Besides the Indian Sociological Society established in 1951, as we noted previously, the other national forum for sociologists, which R.N. Saxena organized in 1955, was the All-India Sociological Conference. But in 1967, both these professional bodies were merged. Since then, this association organizes an annual conference for sociologists, which is an important professional event in the country.

During this phase, a number of village studies were undertaken. Several village monographs resulted from them, some of which are still of tremendous value, such as McKim Marriott's edited volume titled *Village India* (1955), **S.C. Dube's** study of a village in Hyderabad, called *Indian Village* (1956), and **M.N. Srinivas's** edited volume, *India's Villages* (1956). Some other important works were accomplished after India's independence. Kathleen Gough studied a Tanjore village and described the changes that had come in it because of British rule. F.G. Bailey wrote on a village in Orissa, documenting the changes surfacing in it once its land came to the market. **Srinivas,** from the study of a village in Karnataka, gave the concept of 'dominant caste', the caste that controls economic resources as well as exercises decisive political dominance. S.C. Dube studied the inter-relationship between planned development programmes and social and cultural factors in some villages in western Uttar Pradesh. From the study of a village in Tamil Nadu, Andre Beteille showed the changes that had come in the ranking system.

In addition, several Indian communities, both tribes and castes, were also intensively studied. Srinivas re-worked the data he had collected on the Coorgs in the 1940s for his later book published in 1952 that proposed the concept of upward mobility in caste system **(i.e. sanskritization)**. Louis Dumont, a French sociologist, studied the Paramalai Kallar of Tamil Nadu and discussed their social organization, especially their marriage system. T.N. Madan studied the nature of kinship and family of Kashmiri Pundits. Sachchidananda carried out intensive studies among certain tribal groups of Bihar and Jharkhand. The impact of industrialization on the Santals was the focus of Martin Oran's work. A.M. Shah studied the dynamics of family and household in a village in Gujarat.

Besides contributing to empirical studies of Indian society, Indian sociologists have also arrived at important theoretical insights from their works. We noted earlier that from his Coorg study, Srinivas gave the concept of sanskritization. Another work of theoretical significance was of Dumont, who in his book called *Homo Hierachicus*, discussed the basic principles and characteristics of caste system.

He also started one of the leading journals in sociology, *Contributions to Indian Sociology*. Several Indian sociologists examined in theoretical terms as the interaction of the Indian tradition with modernity e.g. the analysis is done by Yogendra Singh in his book on Modernization of Indian Tradition. In the last decade, there has been an increase in the studies dealing with the issues of ethnicity, gender, violence, development, stratification, etc. With all this, Indian sociology and anthropology have been able to make a mark at the international level.

INTEXT QUESTIONS 2.2

Answer the following questions:

1. In how many phases can you divide the growth of Indian sociology?

 ____

2. In which year was the Royal Asiatic Society of Bengal founded and by whom?

 ____

3 What was the contribution of Max Muller?

 ____

4 Who wrote the book titled *Ancient Law*?

 ____

5 Which society did W.H.R. Rivers study?

 ____

6 Who studied the castes and tribes of Cochin and Mysore?

 ____

7 When and where was the first department of anthropology founded?

 ____

8 Who started the journal, *Contributions to Indian Sociology*?

 ____

9 List the names of a couple of the communities that sociologists have studied after the independence.

 ____

10 Which professional society did G.S. Ghurye found in 1951?

 ____

WHAT YOU HAVE LEARNT

- Human beings have always been interested in knowing and thinking about their society, but the subject of sociology came into existence after the French Revolution.
- Auguste Comte coined the term sociology in 1838.
- Comte proposed a scientific study of society because the knowledge thus gathered could be used for social betterment.
- Emile Durkheim and Max Weber made a major contribution to the development of sociology in France and Germany respectively.
- As a discipline, sociology has developed tremendously after the Second World War.
- In India, the development of sociology can be traced to the colonial rule.
- With the founding of the Royal Asiatic Society of Bengal, sociological researches received a tremendous boost.
- The first full-fledged department of sociology was started in Bombay University in 1919.
- Village studies began in India after the independence especially because of the collaboration of Indian sociologists with their American counterparts.
- After independence, the number of sociology departments has increased in India and so is the increase in research projects.

TERMINAL EXERCISE

1. Describe the contribution of Emile Durkheim and Max Weber to the development of Sociology.
2. Describe in your own words the development of sociology in India.
3. Write the major contributions of S.C. Roy.
4. What were the major contributions of sociology after India's independence?

ANSWER TO INTEXT QUESTIONS

2.1 1. Man is a social animal.
2. French Revolution of 1789.
3. Auguste Comte

4. Where phenomena are explained in terms of scientific approach.
5. Theological, Metaphysical, Positivism 6. Principles of Sociology
7. Emile Durkheim 8. Basic Concepts in Sociology
9 W.G. Sumner
10 The basic idea was that conflict, competition, accommodation, etc. could be examined independently of the particular contexts in which they occur (such as schools, factories, churches, etc.)
11 The term 'formal sociology' is used for the writings of Simmel.
12. Talcott Parsons and C. Wright Mills.

2.2 1. Three phases- 1769-1900 foundation of sociology
1901-1950 sociology became a profession, and
after Independence—planned development
2. In 1774, William Jones founded the Royal Asiatic Society
3. Translated several classical Indian texts into German, which were later translated into English.
4. Henry Maine.
5. A pastoral community of the Nilgiris, the Todas
6. L.K. Ananthakrishna Iyer.
7. In 1921, a department of anthropology was established in Calcutta.
8. Dumont.
9. Coorgs, Santhals, Paramalai Kallar.
10. He founded the Indian Sociological Society

SUGGESTED READINGS

TB Batomore	: Sociology (1927)
Alex Inkeles	: What is Sociology? (1993)
Anthony Giddens	: Sociology (1993)
D.N. Dhanagare	: Themes and perspectives in Indian Sociology (1993)
Yogendra Singh	: Indian Sociolgy (1986)
P. K. B. Nayar (ed.)	: Sociology in India (1982)37

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SOCIOLOGY: ITS RELATIONSHIP WITH OTHER SOCIAL SCIENCES

In the first two lessons, you have learnt about the meaning and scope of sociology and its history. In this lesson, you will study the relationship between sociology and other social sciences. Sociology and other social sciences i.e. history, political science, economics, social work, psychology, and anthropology are all autonomous because of scope and subject matter. At the same time, they are also inter-dependent since they all deal with human society.

OBJECTIVES

After reading this lesson, you will be able to:

- understand the distinct nature of sociology as a discontinue and
- also comprehend the relationship between sociology and other social sciences.

3.1 THE RELATIONSHIP BETWEEN SOCIOLOGY AND HISTORY

The relationship between sociology and history is also connected with another question, whether sociology is a science of society like one of the natural and biological sciences, or a kind of history writing (historiography). Sociologists of the nineteenth and early twentieth century thought that sociology was a 'natural science of society'. But later, the weaknesses of this view started surfacing, and sociologists felt that there was no doubt that their subject was a social science.

Some of them believed that it was a kind of historiography.

History is a study of the past, which people have already lived. Data for historians come in the form of records from archives, museums, libraries, and personal collections of people.

Historians of ancient times also study inscriptions. Historical data may not be complete. Some might have been destroyed, lost, stolen or inaccessible. Therefore, historians have to build up their interpretations of the past on the limitations of the material.

Historians are concerned with specific societies. They tell about the system that prevailed in a society at a particular time. Whatever comparisons historians make are of limited scale. They may compare societies inhabiting the same area, but vast comparisons of societies different in scale and time are beyond the scope of history. Therefore, historians rarely attempt to generalize about human society as a whole. They provide a detailed account of a specific social situation.

By comparison, **Sociology is principally concerned with the study of contemporary societies.** Sociologists collect data methods. They do not base themselves on the data collected by others; they generate their own data, for which the term 'primary data' is used. While collecting data, a sociologist keeps in his mind all the aspects. If answers to certain questions have not been found, he can always go back to his field area to fill in the missing information. As a result, collected data by sociologist are more comprehensive than the historian who has to content himself with whatever is available.

Although sociologists study the contemporary society, they always refer to the historical material available on it for understanding social and cultural change. They may also conduct a sociological study of past societies. In a nutshell, a sociologist may study historical societies using the methodology of his subject and look at the inter-relationship between different institutions. When this perspective is extended for the study of historical societies, the branch of sociology that deals with it is known as historical sociology. The essential difference between history and sociology is that the former is concerned with the past, the latter is mainly concerned with present day societies. While history does not concern itself with contemporary societies, sociology certainly extends its frontiers to include past societies in its scope.

The other significant difference is that **while history confines itself with specific societies, sociology attempts to generalize about human societies.** In simple words, sociology studies at the micro-level, but aims at the macro-level. The sociologist also studies a specific society, in all its details, but he compares the

society he has studied with the others with an aim to generalize. Sociologists say that the most important method in their science is the comparative method because it helps them move from particular to general. **Sociology is an observational, comparative, and generalizing science. History bases itself on an analysis of documents.** It tries to illuminate specific situations. Its conclusions are bound by considerations of time and space.

3.2 THE RELATIONSHIP BETWEEN SOCIOLOGY AND POLITICAL SCIENCE

Political science is also known as the 'science of government' or the 'science of polity or politics'. It is defined as the systematic study of the state and other organs of power. It studies the nature of the distribution of power in a society, the rules according to which competition for power is carried out, and the nature of the government and its functions (such as legislative, executive, and judicial).

Political science generally studies the complex, advanced, and modern societies; in other words, those societies that have the machinery of state and written law. It is concerned with larger systems, i.e. whole societies and their political states, rather than with micro-level units, for which sociologists are famous. Political scientists do not carry out pieces of intensive fieldwork with societies. Their data come from published documents, census and official reports, proceedings of the parliament and other political organs, surveys of opinions and election results, etc. This implies that political scientists do not go to the field to collect data. The data they interpret are those that have been collected and compiled by others. Moreover, political science, as its name implies, is primarily concerned with political institutions, i.e. those that deal with the distribution of power in a society and the maintenance of law and order. An important area in political science is of political philosophy, pertaining to the emergence of state and the need for order.

Sociology studies all types of societies, irrespective of whether they happen to be classified as 'tribal', 'peasant', or 'urban-industrial'. It is comparative in nature. It gives information about the distribution of power in those societies (tribal and peasant) that political scientists do not study. In the 1940s, anthropologists also studied those societies that were without the institution of state. They were called the stateless societies. One of the outstanding examples of which was the Nuer of the Sudan. Anthropologists described how in stateless societies order was maintained. The absence of state does not imply the absence of deviance and conflict. Each society has its own procedures to handle the cases of the breakdown of rules and customs. Sociology supplements the understanding of political scientists

by providing information about the mechanisms of social control in simple societies.

We said earlier that political science is mainly concerned with political institutions. Sociology does not give primacy to any institution. For it, all institutions are equally important because each contributes in its own significant way to the functioning of society. Thus, for sociology, political institution is one of the institutions of society and should be analysed in relationship with other institutions. The specialized study of political institution that sociologists undertake is known as political sociology. It shares many characteristics in common with political science, but it emphasizes more than political science the social bases of the distribution of power, control mechanisms, and the system of laws. Questions dealing with the relationship between social stratification and the distribution of power, or the role of taboos and other prohibitions in the maintenance of social order, or the place of kinship in political system are sociological questions.

Sociologists carry out fieldwork with micro-level units, whether they are urban neighbourhoods or political parties. They illuminate the processes at work at local levels. By comparing several local situations, they reach towards generalizations about the political system as a whole. Both political science and sociology aim to reach general propositions about political systems but the way in which they accomplish this task is different. Political scientists begin with macro-units and generalize about them. Sociologists study micro-units, systematically compare them, and then reach common propositions.

INTEXT QUESTIONS 3.1

Find out if the following statements are true or false. Write T after the true statement and F after the false statement.

1. History studies the past societies. ( )
2. Sociology is an obsevational science. ( )
3. Political science conducts a study of all institutions of human society. ( )
4. A study of mid-term elections will be conducted by historians. ( )
5. Sociologists collect their data from archives. ( )

3.3 THE RELATIONSHIP BETWEEN SOCIOLOGY AND ECONOMICS

Today, economics is regarded as the most developed of all social sciences. It has been able to develop both the traditions of qualitative and quantitative research. One of the branches of economics is called econometry, which is concerned with a quantitative assessment of economic phenomena. Compared to the other social sciences, including psychology, modern economics is highly mathematical.

Economics studies the aspects of production, distribution and exchange, and consumption in society. It begins with the observation that resources are scarce and limited whereas human needs are unlimited. Hence, there is a need to strike a balance between limited resources and unlimited needs and wants. The strategy human beings adopt is to make the best use of the resources available with them, and at the same time, put a check on one's needs. The process of striking a balance between the two, resources and needs, is called economization, and the science of economic studies.

Economics concentrates upon the study of economic systems in modern, complex, and urban-industrial societies. A similarity exists between economics and political science. Both focus upon a specific institution (economic or political) of modern society. Economics looks at modern economic institutions (finance, banking, market) in a comparative perspective, aiming to arrive at general propositions. Although it recognizes the role of social factors (such as kinship, religion, values) in influencing economic, it considers them as essentially 'irrational', which tend to slow, or even retard the growth of economy. For developing economy, one has to take rational decisions because they will lead to gains and profits. Each economic system is based on the principle of the maximization of gains and returns. Combining these aspects, we may say that economics is concerned with:

- the relationship between demands and supply in a society;
- the rational use of resources for fulfilling one's needs; and
- the issues of economic development.

For sociologists, economic institution is one of the several institutions of human society. Therefore, it does not give any priority to its study over other institutions. It examines the functioning of the economic institution in relationship with other institutions.

The contribution that social factors make to economics is examined in detail in sociology. Sociologists submit that social factors exercise a tremendous impact on the decisions people make with respect to resources, their use and distribution.

The factors that seem irrational to economists are in fact, quite meaningful from the perspective of people. From their studies in tribal and peasant societies, sociologists have confirmed this point. In many societies, people indulge in what is called 'wasteful expenditure' but this is done knowingly to enhance one's prestige and honour. In other words, wealth is expended for social purposes. Sociologists look at the social aspects of economy. In this term, their work is different from that of the economist, who is mainly concerned with the economic consequences of people's actions.

There are some other aspects in which these two subjects differ. Economists collect their data from government publications, census reports, proceedings of the banking institutions, economic survey reports and balance sheets, etc. These data pertain to macro-level situations. It is from a study of these institutions that economists attempt to make generalizations. Rarely do they study the society at a micro-level, for instance at the level of a village or urban neighbourhood? Sociologists, by comparison, carry out their studies at the micro-level using the methodology of intensive fieldwork. The economist's approach is deductive, i.e., he arrives at general propositions from which specific statements can be made. The sociological approach is inductive. From particular studies, one tries to generalize about the whole, and these propositions are subjected to further testing. Finally, sociology is not as quantitative as is economics.

3.4 THE RELATIONSHIP BETWEEN SOCIOLOGY AND SOCIAL WORK

The relation between sociology and social work is like the relation between a 'pure science' and an 'applied science'. Social work is concerned with the 'technology of application' of ideas for improving human lot.

Social work is essentially an American interest. It grew out of a concern for human welfare. In the early twentieth century, it was realized that social scientists were mainly concerned with acquiring knowledge about the working of society and leading a philosophical dialogue on it. The question of the ideal society also figured, but which technology should be adopted for building it up was not given a serious thought.

As changes were taking place in the society of the twentieth century, the gap between the poor and the rich was fast increasing. Groups of people who were leading the life of a destitute were also emerging. Against this background, the central question was how to improve upon the condition of people. Knowledge was of no significance unless it was put to use. Social work was a product of this

background. It charted out the suitable technology for human upliftment.

But, for any type of action, it is essential to have a complete knowledge of the social situation, and sociology provided such knowledge. Therefore, social work is dependent upon sociological insights. Sociology generates holistic knowledge about society. It also discusses the possibility of applying this knowledge. The branch of sociology that takes up the areas of application is called applied sociology.

Between sociology and social work lies applied sociology. Let us now understand the difference between social work and applied sociology. The latter is an attempt to explore the areas where sociological knowledge may be put to use, but sociologists themselves do not carry out the action. What should be the nature of action and how it should be carried out are the areas that interest sociologists. Social workers, on the other hand, not only plan action but they also carry it out. Therefore, social work, truly speaking, is an applied area; it is the '**technology of action**'.

INTEXT QUESTIONS 3.2

Answer the following questions in one sentence only.

1. What is meant by social work?

   ____

2. What is the meaning of economics?

   ____

3. Which types of societies do economists study?

   ____

4. Which methods do sociologists use for their study?

   ____

5. What is applied sociology?

   ____

Notes

3.5 THE RELATIONSHIP BETWEEN SOCIOLOGY AND PSYCHOLOGY

The individual and society are the two main concepts in social sciences. Society is defined as an enduring set of relations between persons. It is an aggregation of individuals, which is different from a crowd. Each individual of a society has its own identity, autonomy, and mental makeup. This would explain why there is a variation between the behaviour of two individuals belonging to the same society. The knowledge about how one should behave comes from society. The individual internalises this knowledge and behaves accordingly. However, while putting this knowledge into action, the individual introduces the element of variation. Even when it is the same kind of situation, each individual will behave differently.

The discipline that focuses upon the individual is known as psychology. It studies the mental structure of the individual, his memory, intelligence, deep-rooted complexes and psychological problems, etc. In other words, psychology tries to understand why an individual behaves in the manner he does. It studies psychic (or mental) facts. It addition to a qualitative assessment, psychology makes a lot of use of quantitative techniques, for it measures phenomena in precise terms. For understanding certain psychological phenomena, knowledge of the human biological system is also required. Thus, psychology pays a lot of attention to the understanding of human body, especially the nervous system.

The branch of psychology that studies the behaviour of people in a situation of crowd or mob is called social psychology. Crowd behaviour is often called collective behaviour, which is the subject matter of psychology, and is distinguished from behaviour that takes place in enduring groups and institutions (such as neighbourhoods, families). The latter is called social behaviour, the study of which is the subject matter of sociology. Social psychology lies in between sociology and psychology.

If psychology is the study of psychic facts, the facts that pertain to the mental structure of the individual, sociology is the study of social facts, which are of a continuing entity called society. They are the ones according to which people behave in relation to others. Language is an example of the social fact. Individuals imbibe it during the process of socialization. But the specific way in which they use it depends upon their personality, psychological facts, likes and dislikes, and other personal factors. They do not, however, change the structure of the language, its grammar, vocabulary, and the rules of speaking, the areas with which sociologists are concerned.

An example will clarify the distinction between sociology and psychology. Suppose,

a law court is in session, and the accused, lawyers, and judges are discussing the case. The rules according to which they would decide the case are of interest to sociologists. The rights and duties of each of the members involved in the judicial process are also of sociological interest. In short, sociologists are interested in the totality of the judicial process. But, of interest to psychologists is what goes in the minds of people engaged in the court proceedings. That is the reason why sociologists make a distinction between social and psychic facts, the former are studied by sociologists and the latter, by psychologists.

Here, we should note that the concepts of status and role, about which you will read later, link the disciplines of psychology and sociology. Status refers to the social position which an individual occupies, and the behaviour he carries out by virtue of that is called role. Status is a bundle of rights and duties, which society gives and defines. Society allocates statuses. The individuals occupy them and are trained to carry out their respective pieces of behaviour. The individual performs the role, but the way in which he is expected to behave comes from society. Thus, the concepts of status and role link society with individual, and in turn, they establish a link between psychology and sociology.

3.6 THE RELATIONSHIP BETWEEN SOCIOLOGY AND ANTHROPOLOGY

At the outset, you should know that anthropology is a study of the biological and socio-cultural aspects of human beings. It is a scientific study of man in all its dimensions, both biological and socio-cultural. The branch of anthropology that studies the biological aspects of humankind is called physical or biological anthropology, while the study of social and cultural aspects is known as social anthropology. In the United States of America, this branch is, however, known as cultural anthropology. The third branch of anthropology is a study of languages in a comparative perspective. It is known as linguistic anthropology or anthropological linguistics. The branch of anthropology that studies the pre-historic past of mankind, before writing began, is called archaeological anthropology or pre-historic archaeology. Of the four branches of anthropology, sociology is most closely related to social anthropology.

You know from your earlier lessons that sociology as a subject that came into existence during the late eighteenth and early nineteenth century. Social anthropology had its beginnings as a discipline during the second half of the nineteenth century but it came to occupy a respectable place in the first half of the twentieth century. The division of labour that traditionally developed was that sociology concentrated on the study of complex, modern, and urban-industrial societies, whereas social

anthropology studied tribal, peasant, and pre-literate societies of the world, those societies that were largely untouched by the forces of civilization. In the beginning, sociologists studied the societies which were their own, while anthropologists studied societies that were different from theirs. This was the reason why sociology came to be regarded as the study of one's own society, while anthropology earned the reputation of being the study of 'other cultures'. Besides this distinction, the similarities between them were important. Both studied human society in a holistic manner, and attempted to generalize. Both were comparative in nature. In fact, a French sociologist known as Emile Durkheim called anthropology as 'comparative sociology'. Social anthropology was considered a branch of sociology, or better, as a 'sociology of primitive societies'.

The distinction between sociology and social anthropology could be applied without much problem where the difference between the 'our' and 'their' societies, i.e. between 'civilized' and 'primitive' societies, was huge and perceptible. It was the case in America, Australia, New Zealand, or Africa, where the native population was totally different from its white colonizers. But this distinction between sociology and social anthropology was not found to be of much use in India, because of the continuity between different populations. In many cases, it was not possible to distinguish between tribal and non-tribal people or rural and urban populations. In such cases, the distinction between sociology and social anthropology was completely blurred.

With the passage of time, social anthropologists have included within their orbit of study to societies, such as urban and industrial, that were supposed to be studied by sociologists. It all happened because tribal societies were on their way to transformation because of urban-industrialization. At the same time, sociology has increased its scope to include tribal and peasant societies. The outcome of all this is that in so far as the subject matters of sociology and social anthropology are concerned, there is hardly any distinction.

Because at one time, sociology and social anthropology specialized in the study of different types of societies, they contributed to the development of different theoretical interests. Sociologists have made significant contribution to survey methods of data collection, whereas anthropologists' contribution has been to fieldwork methodology. Anthropologists have contributed immensely to the understanding of kinship and religion, because these two have been institutions of crucial importance in simple societies. To the understanding of social stratification, education, and urban-industrial society, the contribution of sociologists is unparalleled, because these institutions are of primary importance in modern societies. These specializations apart, there are more similarities between sociology and social anthropology than are between either of them and other social sciences.

INTEXT QUESTIONS 3.3

Fill in the blanks with an appropriate word or words:

1 Psychology is the study of _______ facts.

2 Status refers to the _____ that an individual occupies.

3 The subject that studies both biological and socio-cultural aspects of human beings is known as ___________.

4 In the beginning, social anthropology studied _________ societies.

5 ________ has made a significant contribution to survey methodology.

WHAT YOU HAVE LEARNT

- When we discuss the relationship between sociology and other social science subjects, we should remember that each of these subjects has its autonomy, and at the same time, it enters into a meaningful relationship with other disciplines.
- Sociology is principally concerned with the study of contemporary societies. The sociologist's data come from field study and survey methods.
- Historians have to build up their interpretations of the past on the limitations of the material.
- The data the sociologist collects are far more complete than is the case with the historian.
- The essential difference between history and sociology is that the former is concerned with the past, the latter is mainly concerned with present day societies
- Sociology studies at the micro-level, but aims at the macro-level.
- Sociologists always refer to the historical material available for understanding social and cultural change.
- Sociology is an observational, comparative, and generalising science. History bases itself on an analysis of documents.
- Political science generally studies the complex, advanced, and modern societies; in other words, those societies that have the machinery of state and written

Notes

law. It is concerned with larger systems, i.e. whole societies and their political states, rather than with micro-level units, for which sociologists are famous.

- Sociology studies all types of societies, irrespective of whether they happen to be classified as 'tribal', 'peasant', or 'urban-industrial'.
- Political science is mainly concerned with political institutions. Sociology does not give primacy to any institution. For it, all institutions are equally important
- Economics studies the aspects of production, distribution and exchange, and consumption in society.
- Sociologists look at the social aspects of economy. Their work is different from that of the economist, who is mainly concerned with the economic consequences of people's actions.
- The economist's approach is deductive, i.e. he arrives at general propositions from which specific statements can be made. The sociological approach is inductive. Sociology is not as quantitative as is economics.
- The relation between sociology and social work is like the relation between a 'pure science' and an 'applied science'.
- Applied sociology lies between sociology and social work.
- Social work charted out the suitable technology for human upliftment.
- Social work is an applied area; it is the 'technology of action'.
- Psychology pays a lot of attention to the understanding of human body, especially the nervous system.
- Psychology is the study of psychic facts, the facts that pertain to the mental structure of the individual, while sociology is the study of social facts, which are of a continuing entity called society.
- Anthropology is a study of the biological and socio-cultural aspects of human beings.
- The study of social and cultural aspects of human being is known as social anthropology.
- Sociology came to be regarded as the study of one's own society, while anthropology earned the reputation of being the study of 'other cultures'.
- Of all the social sciences, sociology is closest to social anthropology. In inter-disciplinary works, researchers borrow methods, techniques, and perspectives from other subjects.

TERMINAL EXERCISE

1. How is sociology different from history and what is the similarity between the two subjects? Write in your own words.
2. Describe how political science is different from sociology and state the similarity.
3. How is the sociological work different from the work of an economist? Discuss.
4. What do you mean by 'pure science' and 'applied science'? Explain it.
5. What is the distinction between sociology and anthropology?

ANSWER TO INTEXT QUESTIONS

3.1

a) - T

b) - T

c) - F

d) - F

e) - F

3.2

a) Social work is concerned with the **'technology of application'** of ideas for improving human lot.

b) Economics studies the aspects of production, distribution and exchange, and consumption in society

c) Economics concentrates upon the study of economic systems in modern, complex, and urban-industrial societies.

d) The sociological approach is inductive.

e) The branch of sociology that takes up the areas of application is called applied sociology.

3.3

i) psychic

ii) social position

iii) anthropology

iv) tribal

v) Sociologists

SUGGESTED READINGS

T.B. Bottmore : Sociology (1922)

Anthony Giddens : Sociology (1993)

Glabert : Sociology

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METHODS AND TECHNIQUES IN RESEARCH OF SOCIOLOGY

Social science is concerned with the explanation of human behaviour. Data of some kind will play an important role in such explanations, and to this end social scientists have devised methods and techniques for the systematic collection of data. Methods are processes and principles by which we approach the problems and seek answers. Every method has its own techniques, and techniques are tools for data collection. Here, we will discuss the most widely used research methods and techniques.

OBJECTIVES

After reading this lesson, you will be able to:

- discuss the different research methods, mainly, historical, comparative, experimental, functional and empirical methods; and
- explain the different techniques of data collection viz. observation, survey, case study Questionnaire, and interview.

The concept of a scientific study of society is based on the premise that it is impossible to gather objective, generalizable data. Acknowledging this, sociologists try to be as systematic as possible in carrying out their research. In this context, they have used many methods in studying society. Although, sociologists may use different methods, the scientific approach is basic to all of them. We would like to discuss the following methods of social research.

4.1 HISTORICAL METHOD

The analysis of social change in history is carried out with the help of several methods. One of the important methods is the historical method. The historical method engages in the evaluation of sources of information about the past to determine their authenticity and the analysis of authentic sources for detailed data about the period being studied. Sources of information used by historians include written records of all types, laws, public records, reports, business documents, newspapers, diaries, letters, genealogies, travellers' accounts, and literature in all forms- as well as physical survivals in the form of buildings and artifacts. The historical method involves the study of origins, development and transformation of social institutions. In this method, a sociologist uses information pertaining to one or more societies over long periods of time. The main approach is to try to get some insights from the past experiences with regard to social behaviour.

The historical method in sociology has taken two principal forms.

The first is that of the early sociologists, influenced by the philosophy of history and afterwards by the biological theory of evolution. This method involves a certain order of priorities in the problems for research and theory. It concentrates upon problems of the origins, development and transformation of social institutions, societies, and civilizations. It is concerned with the whole span of human history, with all the major institutions of society, as in the works of August Comte, Spencer, and Hobhouse.

Yet another form of historical method is characteristic of the works of Max Weber. This is exemplified especially in his studies of the origins of capitalism, the development of modern bureaucracy, and the economic influence of the world religions. The main methodological features of these studies are that particular historical changes of social structures and types of society are investigated (and these are compared in certain respects with other types of changes in society). In this process, both causal explanation and historical interpretation find a place.

The comparative method: The comparative method is used to study the different types of groups (large and small) and societies in order to determine analytically the factors that lead to similarities and differences in specified patterns of behaviour. The feature under examination may occur in the same society, for example, a comparison of rates of mobility between different classes. They may appear different societies; for example, rates of mobility may be compared between societies.

Usually, the term comparative method includes both the historical method and the cross-cultural method. Some writers, however, prefer to equate the comparative

method with the historical method, and use the term cross-cultural method to refer to comparisons of contemporary cultures.

In sociological research, the comparative (or cross cultural) method is based on the idea that a society (or other social system) can not be fully understood without comparing it with other societies or systems. Developed most extensively by anthropologists, the comparative method is particularly useful for explaining how social systems change and develop. It is tempting, for example, to conclude that the pattern of change in our own society reflects universal human tendencies until we compare it with other societies and discover the rich variety of patterns that characterize human social life.

In his book on Social Structure, Murdock used cross-cultural research methods to examine the structure and function of the family. He found that some form of family existed in every one. In particular, he found the universality of the nuclear family 'either as the sole prevailing form of the family or as the basic unit from which more complex forms is compounded'

In brief, the comparative method is used to gather data from different countries, different regions or different religions. An effort is made to see whether there are any common factors, which can explain patterns of behaviour. Thus, the comparative method entails the study of different groups and institutions in order to examine similarities and differences.

The comparative method was for long considered the method par-excellence of sociology. The comparative method is one way of testing hypotheses. Much recent sociological research has concentrated on testing limited hypotheses by small scale comparisons, e.g. connection between urban living and divorce or delinquency rates, between family size and social mobility between social class and educational attainment etc. Such studies have resulted in the kind of empirical co-relation and generalization.

The comparative method was first used by the evolutionist sociologists, but Durkheim, in The Rules of Sociological method, first set out clearly the significance of the method. Durkheim drew up classifications of behaviour (for example, suicide rates) to make it possible to test hypotheses about the relationship between social phenomena. The typology could be used when making comparisons. This is 'the nearest to an experimental method in sociology'. Durkheim favoured the comparative-historical approach because sociologist could not carry out experiments and help to rely on the method of indirect experiment (The comparison of similar cases in a systematic way.)

4.2 THE EXPERIMENTAL (LABORATORY) METHOD

The experiment is an operation in a controlled situation in which the researcher tries to discover the effects produced by introducing one new variable into an experimental group and not into an otherwise identical control group. It the behaviour of the experimental group changes and that of the control does not, and then the change can be attributed to the introduction of the new variable. This a method favoured in the natural sciences. Laboratory conditions enable the experimenter to control all the variables excepting the one which is being experimented. However, there are examples in sociology of 'field-experiments'. These take place in the 'real-world' and not in a laboratory. Those whose behaviour is studied in response to 'actors' engaged by the researcher do not know that a study is being conducted. Some of these types of research studies have certain of the characteristics of the comparative method. We may cite here some studies to illustrate our point.

In his study of Racial Discrimination in England, Daniel wished to discover the extent of racial discrimination in Britain in 1965. He arranged for three applicants to seek jobs, accommodation and insurance cover. These were an Englishman, a West indian and a Hungarian. Each was given 'identical qualifications', they were of similar age and had good command of English. The findings showed that it was the Englishman who did the best in every aspect of the test, followed by the Hungarian. The West Indian always had the least success.

Myerson ('Experiments without Rats') asks, 'Have you ever walked into a café and noticed where people sit when they come in? Have you ever tried to see what happens when you try to share a table when there are other ones free? If so, then you have been carrying out an experiment of the sort that has recently become popular within a particular area of sociology'. She describes some studies which have been conducted to 'invade territory' in such public places and to 'violate expectations' of the unsuspecting public to uncover the rules of taken-for-granted life in libraries, cafes and so on.

4.3 FUNCTIONALIST METHOD

The functionalist method, in sociology and social anthropology, appeared initially as a reaction against the methods and claims of the evolutionists. The terms functional analysis and functionalism are often equated. Therefore, we would like first to understand the meaning of these terms before we discuss functional method. Functional analysis requires from the researcher that he/she explains or analyzes his observations of recurring phenomena in terms of their consequences for the wider social system within which they exist. In this context, functional analysis is a

method of sociological and anthropological enquiry, which consists in examining social and cultural items by locating them in a wider context. These, usually, means showing how these items affect and are affected by others with which they co-exist over time within the same social system. In other words, functional method refers to the functional analysis, which is also known as functionalism and structural functionalism. In sociology, the functionalist method is traced primarily to the pioneering work of the nineteenth-century French sociologist Emile Durkheim and, in the twentieth-century, to the American sociologist Talcott Parsons and his students. Its anthropological roots extend to the work of Bronislaw Malinowski and A.R. Radcliff-Brown. The functionalist method focuses on social systems as a whole, how they operate, how they change, and the social consequences they produce. Hence, functionalism provides a perspective from which to attempt an analysis of a society. The central concern is with the source of order and stability in society. The focus is on:

(a) The way social institution help to maintain order in social life; and

(b) The way structural arrangements in society influence behaviour.

In functionalism, society is conceived of as a system of inter-related parts in which no part can be understood in isolation from the whole. A change in any part is seen as leading to a certain degree of imbalance, which in turn results in changes in other parts of the system and to some extent to a re-organization of the system as a whole. The development of functionalism in the nineteenth century was based on the model of the organic system found in the biological sciences. Auguste Comte and Herbert Spencer used an organic analogy, analyzing society as a kind of living organism. Just as a biological organism has inter-related tissues and organs that function together, they wrote, so does society. Like an organism, if society is to function smoothly, its various parts must work together in harmony. For example, just as the heart has the function of circulating the blood, so also do social institutions have specific functions for society as a whole.

Robert K. Merton dismissed the organic analogy but continued with the essence of functionalism. The image of society as a whole as he maintained composed of inter-related parts. Merton used the term functions to refer to the beneficial consequences of people's actions that help to maintain the equilibrium of a social system. In contrast, dysfunctions are consequences that undermine a system's equilibrium.

From the perspective of functional analysis, the group is a functioning whole, with each part contributing to the welfare of the whole. Whenever we examine a smaller part, we need to look for its functions to see how it is related to the larger unit. This basic approach can be applied to any social group, whether an entire society,

a college, or even a group as small as the family. Finally, we may view that functional analysis is a method, which refers to factors and forces of integration, equilibrium and also disequilibrium. At a given point of time inter-relation between different components of society can be studied from the functional point of view.

4.4 THE EMPIRICAL METHOD

The empirical method refers to the collection of data from the field. The facts of social life are studied and described as they exist. The techniques used in this method are observation, survey, experimental, case studies.

INTEXT QUESTIONS 4.1

Write True or False against each question:

1. A society can not be fully understood without comapring with other societies. True/False
2. Murdock Cliduat use cross cultural methods to examine the structure and function of the family. True/False
3. Durkheim set out the significance of comparative method. True/False
4. Experiment is possible in sociology. True/False
5. What are the sources of historical method?
6. How many methods of social research are there in sociology?
7. What is the difference between functionalism and functional analysis?
8. What techniques are used in the empircal method?

4.5 SOURCES OF DATA

Sociologists make use of both primary and secondary data in research. Primary data are that which they collect themselves by means of interviews, questionnaires, observation and so on, directly from respondents. Secondary data are that which they collect from other sources and which has already recorded (although not necessarily for public consumption. The sources of secondary data are: (a) biography, autobiography, letters, diaries, novels; (b) journals, quality newspapers, radio broadcasts, TV programmes; and (c) Census data, records from business firms, registration data: birth, death etc.; court records, social service departments

etc.; government records, relating to economy etc.; data from charities; pressure groups etc.

It is important to remember that much of research, especially the social research, makes use of both types.

4.6 TECHNIQUES OF DATA COLLECTION

Sociologists use different types of techniques for data collection keeping in view the nature of the problem under study. We will discuss here the most important techniques of data collection, which are as follows:

1. Observation
2. Survey
3. Case study
4. Questionnaire
5. Interview.

4.7 OBSERVATION

Observation is used as a tool of collecting information in situations where methods other than observation can not prove useful, e.g., voter's behaviour during election time. The purpose of observation is to explore important events and situations capturing human conduct as it actually happens. The observation is possible in two ways:

i. Participant Observation

ii. Non-Participant Observation.

Participant Observation:

It is one of the techniques of data collection. In small and pre-literate society, this technique can be easily used. But its use becomes quite complicated, when society is complex. It is possible to administer this technique with good results when the identity of the observer can be clocked, that he or she mixes with the inmates of the situation and look at it from inside. At the same time, a successful employment of this method requires a high degree of maturity, because quite often the observer may get lost into the nuances of the situation, so much as to lose objectivity.

Non-Participant Observation:

In non-participant observation, the observer remains detached and does not participate or intervene in the activities of those who are being observed. He

merely observes their behaviour. Sometimes this places the persons being observed in an awkward position and their conduct becomes unnatural.

Non-participant observation is not dependent on a systematic plan of observation. However, it facilitates the standardization of social situations to be observed and admits of a systematic plan of the whole observation process and the recording of results. This is because the observer is not required to participate actively in the social processes at work in the social field he is observing. Since he is not himself immediately affected by the demands of the situation, he can concentrate his whole attention more easily on systematic observation of the situation and what is happening in it.

Sarantakos (1998) has discussed six more types of observation. These are as under:

Structured and Unstructured observation:

Structured observation is characterized by a careful definition of the units to be observed, information to be recorded, the selection of pertinent data for observation and standardization of conditions of observation. The unstructured observation is diametrically opposed to the structured observation in its ideal-typical formulation. Structured observation, in so far as it is used mainly in studies starting with relatively specific formulations, normally allows for much less freedom of choice with respect to the content of observation than is allowed in unstructured observation.

Natural and laboratory observation:

Natural observation is one in which observation is made in natural settings while laboratory observation is one in which observation is made in a laboratory.

Open and Hidden Observation:

Open observation is one in which the identity of the researcher as well as the purpose of study are known to the participants. In hidden observation, both these remain hidden from the people under observation.

Direct and Indirect Observation:

In direct observation, the observer plays a passive role, i.e., there is no attempt to control or manipulate the situation. The observer merely records what occurs. Indirect observation is one in which direct observation of the object is not possible because either the subject is dead or refuses to take part in the study. In most of the cases, it is used by criminologists to observe the situation of murder etc.

Covert and Overt Observation:

In covert observation, subjects are unaware that they are being observed. Generally, the researcher in this type of observation is himself a participant in all the activities;

otherwise it becomes difficult for him to explain his presence. These observations are mostly unstructured. Sometimes this causes them to act differently than they do normally. For example, if a policeman in a police station knows that his behaviour is being watched by a researcher, he will never think of using third-degree methods in dealing with the accused persons; rather he would show that he is polite and sympathetic.

Social Survey:

Social survey is a systematic and comprehensive study of a particular community with a view to analyze a social problem with a diagnostic purpose in mind, so that it is also accompanied by certain set of recommendations. The purpose of survey is to provide information. The more accurate and comprehensive the information the better can be the planning. The goals of the community can then be achieved more fully.

The techniques of survey are: mail questionnaire or interview to elicit information directly and interpreting the resulting data by means of statistical analysis. It provides an alternative to the experimental method or participant observation and is widely used in sociology. Surveys may use sampling in order that inferences may be made from the sample about a wider population with a known degree of accuracy, as in government surveys and investigation of public opinion. When the populations are small, sociological surveys may cover whole groups rather than samples. Even when taking a sample from a wider population, sociologists may treat the sample as a self-contained whole and may not attempt to generalize for the wider population from the sample. Surveys may be used in case study research. Sociologists use different types of survey in their research depending upon the nature of the study.

The classification of Surveys:

1. Descriptive: to describe what exists and to identify the need.
2. Explanatory: to identify changes and their causes.
3. Predictive: to predict future changes and possible effects of new policies.
4. Evaluative: to evaluate the results of the past policies.

Case Study:

Case study is a method of studying social phenomena through the analysis of an individual case. The case may be a person, a group, an institution, a classroom, an episode, a process, a society or any other unit of social life. All data relevant to the case are gathered, and all available data are organized in terms of the case. The case study method gives a unitary

character to the data being studied by inter-relating a variety of facts to a single case. It also provides an opportunity for the intensive analysis of many specific details that are often overlooked with other methods. This approach rests on the assumption that the case being studied is typical of cases of a certain type, so that through intensive analysis generalizations may be made which will be applicable to other cases of the same type.

In brief, case study is a closely-focused analysis of a single unit in which all behaviour is examined using a range of methods. Some measurement is likely to be required (for example, frequency with which males wash up in a household). The techniques of case study are: observation; interviews; questionnaire; press reports; letters; diaries; participation.

The questionnaire:

This must be carefully prepared and tested to check its value. Words and phrases must be familiar and simple; questions must not be ambiguous; it should demand short and easy-to-analyze answers; it should be value-free and it should provide the data from which the hypothesis can be tested. The researcher must decide whether to use it in a face-to-face interview or to send it through the post. Questionnaires are normally sent by post to the respondents

Interviews:

Interview is a conversation between an investigator and an informant for the purpose of gathering information. A number of the social sciences use the interview as one of their techniques of data collection. The interview-schedule is filled by the researcher himself while engaged in the face-to-face interview of the respondent. There are two types of interviews: (a) the structured, formal interview follows a set pattern. All the questions are decided beforehand and the exact wording remains the same in each one. It is standardized and controlled. (b) The informal, unstructured interview allows the respondents to expand and develop answers. A tape recorder may also prove very handy if allowed by the respondent. The interviewer must be skilled and able to direct the respondents in order to obtain information relevant to the study.

The choice of the interview method depends on the aim of the study, the time and funds available and the skill of the researcher. The more standardized answers may help to provide a more specific picture of attitudes and opinions since comparisons can be made between answers. The more open-ended answers help to provide a more detailed picture which is particularly useful in a case study.

These methods are not necessarily exclusive. There can be combination of them. The purpose of all these methods, in a way, is to try to answer the question: 'why do people behave the way they do?' The sociological theories and concepts have

emerged as a result of these studies. These methods are not necessarily alternatives: they can be used in conjunction with each other. It depends on what you wish to discover. One method may be more appropriate than another for different aspects of the same study. A survey, for example, also requires observational detail to supplement it.

INTEXT QUESTIONS 4.2

1. What are the types of data collection?
2. Name five techniques of data collection.
3. What are two main types of observation?
4. Can survey be used in case study method?
5. What are the two types of interview?

TERMINAL EXERCISE

1. Explain the following methods: Historical, Comparative, Experimental, Functional methods.
2. What is an empirical method? Discuss its techniques of data collection.
3. Define observation and discuss its types.
4. What is a case study? Distinguish between survey and case study.
5. Define and distinguish between questionnaire and interview schedule.

ANSWER TO INTEXT QUESTIONS

4.1

1. True	2. False	3. True	4. True
5. Ref 4.1	6. Five	7. Ref 4.2	8. Ref 4.4

4.2

1. Refer 4.5
2. Refer 4.6
3. Refer 4.7
4. Refer 4.7
5. Refer 4.7

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5

SOCIETY, COMMUNITY, ASSOCIATION & INSTITUTION

Sociology is a science of society which focuses on certain basic units to understand how human beings live and carry out their actities. These units provide the basis for understanding relationships between individual life and social processes. In this lesson, we shall discuss certain basic concepts used by sociologists to understand social life. These are : 1) society; 2) community; 3) association; 4) institution.

OBJECTIVES

After studying this lesson you will be able to:

- understand the concepts and definition of society and community.
- state the similarities and differences between society and community.
- explain the concept of association and institution.
- state the distinction and relationship between association and institution.
- state the importance of these concepts in the study of social life.

5.1 WHAT IS SOCIETY?

Society is a term used in everyday life with a particular meaning. A layman often defines society as an aggregation or collection of individuals. But in sociology, the term is used in a different sense. It is not just a congregation of collectivity of several individuals. It refers to the sum total of the relationships existing between them. In terms of common sense, society is understood as a tangible object, where

as in sociology it refers to an intangible entity. It is a mental construct, which we realize in every day life but can not see it.

In their book on "Society", Mac Iver and Page define: "Society is a system of usages and procedures of authority and mutual aid, of many groupings and divisions, of controlling of human behaviour and of liberties. This ever-changing, complex system, we call society. It is the web of social relationships. Ant it is always changing"

This definition reflects that society is a network of social relationships. An individual is related to others through the ties of kinship, marriage, neighbourhood, caste, occupation, religions, political parties, and peers (friends groups). Thus, an individual becomes part and parcel of several layer groups through these different multiple relationships. These relationships do not occur at random. Rather these are patterned. Therefore, sociologists define society as the pattern of social relationships formed through interaction of its members.

Attributes of Society

The collectivity of individual created society over a long period of time. Sociologists have identified certain attributes of society. They are:

1. Likeness and differentiation
2. Inter-dependence;
3. Co-operation and conflict; and

1. In the first place, there should be an aggregate of individuals who share the sense of **likeness**. No society can come into existence unless its members feel that they are like one another. Members of the family and kingroup, persons belonging to the same village or small town and members of the same caste generally have this feeling of likeness. However, the first likeness is that of physiognomy. Man along with other animals can not make a human society.

   However, we can not say that society is not marked by differentiation. The members of a society differ from one another in terms of caste, class, occupation and education, etc. Even within the family, members differ from one another in terms of gender, age, personality, outlook and personal preferences. However, these differences complement each other in such a way that family stability is maintained. Similar principle is also applicable to wider society where the differences are subordinated to likeness, which is quite essential for maintaining social harmony.

2. **Inter-dependence** is another attribute of society. The members of a society depend on one another for its smooth functioning. In a traditional village or your neighbourhood, members of different caste groups depend on each other

Notes

in every day life. For example, washerman, carpenter, cobbler, ironsmith, bus conductor, Brahmin, sweeper are seen to be doing their own tasks yet depending upon each other. No individual can perform all functions on one's own. Therefore, individuals depend on each other to live smoothly in society.

3. **Co-operation** is another essential attribute of society. No society can come into existence or continue to persist unless the members co-operate with each other. Co-operation is obtained at every level of society such as inter-personal relationship like

   1) between husband and wife and other family members;

   2) between neighbours; and

   3) at the level of wider society.

4. As you know that unless you co-operate with your brother and sister, you can not have your way in family matters. One the other hand, you also know that relationships also have an element of **conflict**. For example, you and your brother might like the shirt your parents have recently bought. You and your brother both argue to get it. However, your parents soon resolve the conflict. In the same way, co-operation and conflict mark relationships in society. Conflict as an essential attribute (feature) of society can also be explained in a wider sense. Groups can enter into conflicting relations if their interests are opposed to each other. The conflict between landlords and landless can be observed in this context. However, no doubt, co-operation is more important in all respects.

INTEXT QUESTIONS 5.1

Write answer in one sentence:

1. Define society.

   ____

2. Out of 'difference' and 'likeness' which one has greater importance for the survival of society.

   ____

3. Husband – wife form a social relationship. Do you agree with the statement?

   ____

5.2 COMMUNITY

Society is an abstraction (notion, idea, thought) community is a concrete entity. According to sociologists, "whenever the members of any group, small or large, live together in such a way that they share the basic conditions of a common life, we call that group a community." Thus, a community refers to a group of individuals living in a geographical area. They share the same physical enviornment and the basic conditions of common living. *A* neighbourhood or a village are good examples of a community.

5.2.1 Characteristic of Community

(i) Community refers to an aggregate of individuals.

(ii) It is associated with a locality.

(iii) The members of the community have strong community sentiments or a sense of belongingness or we feeling.

(iv) Community as a group of people is created spontaneously over a long period of time

(v) Therefore, it has more permanence or endurance than those groups which are created with a purpose.

(vi) Community serves wider ends

(vii) A community is usually associated with a specific name

5.2.2 Similarity Between Society and Community

i) Both are spontaneously created social groups, but a community can also be created with a specific interest in mind

ii) Both serve wider ends.

iii) Members of both have a sense of belongingness.

5.2.3 Differences Between Society and Community

Society

1. It includes every relation, which is established between people. They go beyond territorial boundaries.

   For example, Indians spread across the world feel that they are part of Indian society, demarcation of boundary is meaningless here.

2. Sense of belongingness is there, but it is less pronounced than in case of community.
3. Society is an abstract mental construct.

Community

1. Usually associated with a definite territory.

   For example, Indians inhibiting Southhall in London could be called an Indian community of Southhall.
2. Sense of belongingness is stronger.

   They feel close to each other. They react more sharply if any criticism is directed towards them as member of that community.
3. Community is a concrete entity.

   However, it can be said that though there are similarities and differences between them, in reality both are inter-connected.

5.2.4 Types of Communities

One of the German sociologists F. Tonnies had used two terms Gemeinschaft, which means community and Gesellschaft means association to refer to different types of human groupings found in human societies. There are many types of communities, out of those four could be clearly identified. These are as follows

(i) village or rural

(ii) city or urban

(iii) nation

(iv) world

However, it can be said that though there are similarities and differences between them, in reality both are inter-twined.

5.2.5 Community Life in India

India has been a country made up of village communities. These communities, historically, were characterized by:

(i) Agriculture base of economy;

(ii) Peace and simplicity;

(iii) Tradition and custom bound conduct

Notes

(iv) Poverty and illiteracy

(v) traditional panchayati structures

(vi) caste based division of labour and inter-dependence

Under the impact of British rule, population explosion, education, modernization and industrialization, etc., traditional community structures have weakened. 'We-feeling' has been diluted to large extent. Influence of traditions and customs on the life of individuals has also undergone change. Village communities have no longer remained isolated in Indian context. Today even remote villages are connected to the world through different channels of communication like media, transport and market forces.

INTEXT QUESTIONS 5.2

Put a tick mark against the right answer:

1. Which of the following is an element of difference between community and society?

    a) definite locality   b) a group of people

    c) likeness of interest   d) sentiment of oneness

2. Select the correct characteristics of community from the following.

    a) abstract   b) dynamic

    c) concrete   d) none of the above

3 Which of the following is not an example of community?

    a) city •   b) village

    c) town   d) none of them

5.3 ASSOCIATION

An association is a group of people, who come together and get organised for fulfillment of specific goals or purpose. Sometimes limited number of goals exist behind such organizations. For example, you may have seen the working of Mohalla Sudhar Samities, or cricket club in your neighbourhood. There are also many other such associations like voluntary associations, music club and trade unions.

5.3.1 Characteristics of Association

i) It consists of a group of individuals.

ii) The people are organized.

iii) There are certain rules and regulations for the conduct of activities of association

iv) These people carry out activities to attain certain specific goals.

5.3.2 Differences between Society, Community and Association

Society and community

1. They are spontaneously created social grouping.
2. Both have more endurance, continuity and have a long past.
3. Society as a system of social relationship can exist.
4. Function through customs, tradition and unwritten laws.

Association

1. People organize with a particular purpose in mind.
2. May be short-lived.
3. Importance is attached to the group members and specificity of the goal.
4. Mostly functions through written laws and rules.

INTEXT QUESTIONS 5.3

a) Which of the following is an example of an association.

i) Indian society	ii) The Brahmin caste
iii) Ladies club	iv) Group of hippies

b) One of the important distinctions between society and association is that the latter has:

i) Unwritten rules	ii) written rules

c) Which of the following has territorial basis?

i) Society	ii) Community

Notes

iii) Association iv) Group

d) Which of the following is created by people for a specific goal?

i) Association ii) Society iii) Community

5.4 INSTITUTION

Do you remember that we had earlier tried to distinguish between the general and the sociological meaning of society. Similarly, when it comes to the concept of institution, we have two sets of meanings.

i) By institution, people generally mean an organisation, for example people call hospitals and schools as institutions.

ii) However, in sociology the meaning of institution is different. Here, this term is used to understand the ways of doing things.

Institutions refer to established codes of conduct for carrying out group activities. They refer to a set of rules and procedures, which provide guidelines for human activities. Institutions are blueprints for human action. Have you ever realized that why do you go to church/temple/mosque for worship. In fact, people unconsciously imbibe codes of conduct for worship, which the religious institutions lay down in society. You can not see them but they are there which provide do's and don'ts for your behaviour.

In every organization there are certain usages, rules and procedures. These forms of procedures are called institutions. These are recognized and accepted by society and they regulate the relations between individuals and group. If the rules and procedures are called institutions, then the individuals themselves belong to associations. Therefore, one of the differences between institution and association is that if former represents the rules or procedures the latter refers to the human component.

Husband and wife both form a family which is an example of an association. They have children and continue to fulfill social duties. But how does family function? This depends largely in terms of the institutional structure of society which provides meaning for what are the ways of doing things. Therefore, the conduct of members of family towards each other follows a pattern, which you observe in other families too. For instance how parents behave with children and vice versa. Now you can understand that how school is both an association and an institution. That is to say school comes into existence with specific goals but function and role of school in

society is that of an institution. It means that through school, we imbibe do's and don'ts of society.

Therefore, through these examples we find that associations usually have forms and can take concrete shape. However, institutions do not have concrete forms. They are abstractions.

According to some sociologists, institutions are basic constituents of any society. They are found in all cultures and in all societies. Some of the institutions are basic to the survival of any society. Some sociologists call them primary institutions. There are six primary institutions found in all societies. They are:

(i) Economic institutions (e.g. agriculture, industry or any other occupation);

(ii) Social institutions (e.g. family, marriage and kinship)

(iii) Political institutions.

(iv) Education or socialization

(v) Religion; and

(vi) Expressive institutions such as music, dance, fine arts and literature, etc.

They are found in all human societies

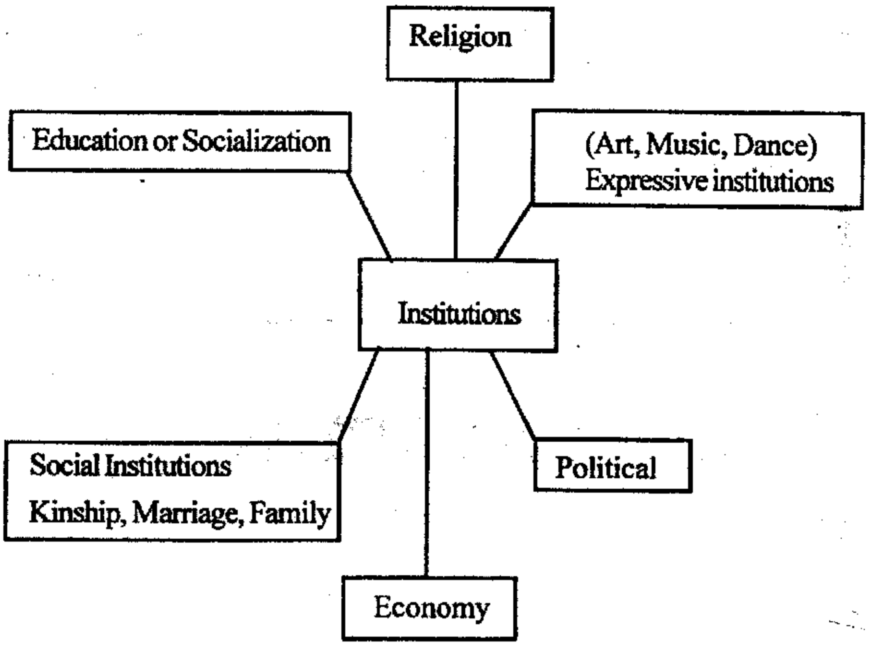


Fig . 2

Finally we can say that institutions lay down standard procedures of social living in all societies and cultures

INTEXT QUESTIONS 5.4

1. Identify an example of institution from the following:

   (i) Cricket club

   (ii) Hospital

   (iii) Jail

   (iv) Religion

2. Tick the correct choice from the following Institutions represent

   (i) Rule and procedures

   (ii) Human aspect

   (iii) Concrete

3. Institution regulates the social life. Do you agree with the statement or not? Yes/No

4. Tick the correct choices.

   Following are examples of institutions and associations

   (i) School

   (ii) Political party

   (iii) Family

   (iv) Family and Cricket club

WHAT YOU HAVE LEARNT

- Society is a web of social relationships.
- Society is a mental construct.
- Likeness, inter-dependence, co-operation and conflict are attributes of society.
- Community is a group living in a particular geographical area.

Notes

- Members of a community have a strong sense of belongingness.
- Unlike society, community is a concrete entity.
- Association is a group of people organised for the fulfillment of specific goals.
- Association functions through certain rules and regulations.
- Institution refers to establish codes of conduct for carrying out-group activities.

GLOSSORY OF TERMS

1. Abstraction – Idea derived from concrete to intangible forms.
2. Social relationship – relation between two or more individuals in society.
3. Pattern – occurrence of repetitive nature.
4. Pre-requisites – things required before creation.
5. Social harmony – Peace maintained between groups of society.
6. Co-operation – helping and sharing between individuals and groups.
7. Likeness – Similarities.
8. Awareness – realization, consciousness.
9. Inter-dependence – dependence between individuals and groups for various purposes.
10. Customs – certain rules and norms laid down by society for the conduct of its members.
11. Unwritten – social norms, not codified but exist to be conformed by people in society.

TERMINAL EXERCISE

1. Was society created overnight? Describe in your own words.
2. Distinguish between society and community.
3. What is the difference between association and community?

4. What are primary institutions? Explain with the help of examples.
5. Give an example of society and describe its pre requisites in 100-200 words.

ANSWER TO INTEXT QUESTIONS

5.1

1. Society is a web of social relations. 2. Likeness 3. Yes

5.2

1. a 2. b 3. b and c

5.3

a) iii & iv b) (ii) c) (ii) d) (i)

5.4

1. (iv) 2. (i) 3. Yes 4. iv

SUGGESTED READINGS

R. M. MacIver and C. H. Page	: Society (1983)
Anthony Giddens	: Sociology (1998)
H. M. Johnson	: Sociology (1983)

6

331en06

SOCIAL GROUP

In the previous lesson, we have learnt about concepts like society, community, association and institutions. It must be clear by now that these terms refer to groupings that help us to make sense of how human beings live. However, we use the term social group specifically to convey how people live with each other as a coherent whole. Social groups are the basic units where human beings live, lead their life and enter into meaningful interactions. Sociologists use this concept in understanding the functioning of human societies.

You must have realized that human beings living in society ,do not lead an isolated life. They need to have people around them with whom they can share their problems, ideas and experiences. They look for human company. Therefore, human beings are social animals. They live in society. But we have said earlier that society is 'abstract'. It can not be seen, it can only be realized through the existence and operation of various social norms, which regulate and orient individual behaviour. Therefore, the question before us is: if we can not 'see' society what meaning does it convey to us? It is in this context that the concept of 'group' assumes significance.

OBJECTIVES

After reading this lesson, you will be able to:

- define the concept of social group;
- understand the characteristics of social group;
- understand the types of social groups and
- distinguish group from society, institution and community.

6.1 WHAT IS A GROUP?

A social group is simply a number of people who interact with each other on a regular basis. It establishes social relationships among social beings.Groups are units of society, having all characteristics of the society, except for the fact that groups are concrete entities. We live in groups such as family; we belong to groups like lineage and clan and the like. Therefore, sociologists have also described sociology as a science of social groups. Persons in all societies, in fact are always involved in several forms of interaction (having meaning and purpose). These interactions appear in collectivity as well as these interactions take place between persons having collectivity linked identity. These identities play an important role in forming social groups.

6.2 CHARACTERSTICS OF A SOCIAL GROUP

From the above description and definition of the social group the following characteristics may be pointed out:

1. **Number of person :** At least two persons have to be there in a group.
2. **Membership Consciousness:** Each member is conscious of his or her membership in his or her group.
3. **Organised structure:** Every group is structurally organised.
4. **Interaction with a meaning and purpose:** Interaction takes place between members with definite meaning and purpose.
5. **Sense of belongingness :** There is a 'we' feeling in a group.
6. **Common goals and interests :** Members of a group often share common goals and work together for their realisation, e.g. members of a cricket club are bound with each other to play the game of cricket to win a match.
7. **Group norms:** Each group has its own rules or norms, which the members are expected to follow.
8. **Comparative enduring character:** Each group possesses **relative** permanency
9. **Nomenclature:** Largely each group is known by a name.
10. **Specific culture likes language and symbols:** Each group possesses specific rules of behaviour, specific styles of interaction and language and symbols to communicate.
11. **Reciprocal Relations:** The members of a group are reciprocally related to

each other. For example in a family, all the members are bound with each other through bonds of kinship.

6.3 SOME RELATED TERMS

To understand social group, we have to know about some related terms, which are as follows:

Collectivity – It is an aggregate of people, having lack of interactions, for instance, the people going on the road may be an example of collectivity.

Crowd – It is an aggregate of people at a certain point of time; for example, we often see number of people getting collected to watch a street play being performed in our neighbourhood. This collection forms a crowd. Crowds could be of two types i.e.

Active crowd: people clapping upon seeing some interesting episode during the time they watched the play.

Passive crowd: Number of people shopping in the local market.

Category – It is an aggregate of people possessing some common features, e.g. same sex or same income.

Now, let us see how a social group differs from these above terms.

A social group is an organised aggregate of individuals having membership consciousness united without any specificity of purpose. However, it is much more enduring than a crowd, a category and like. It has all the characteristics of "a society" but through this concept we refer to the society in a concrete way. **It is a collection of social beings, which are bound to each other through social relations.** Groups are called 'social bricks' by some sociologists. This means that like bricks, groups build society.

Fig.1: *A Family Group*

Every human being is a member of one or more than one group like family, peer group, a club and neighbourhood, etc. Within each group human beings, interact. Sometimes they have common objects and they participate in similar activities. For example, a cricket team is one type of group and a political party is another type of group. Group activities always follow some rules and norms whose knowledge is shared by every member. A social group is an entity where you clearly watch how individuals interact with each other. Members of a group are aware of their activities, and they share a common consciousness of their joint interaction.

A social group is a dynamic entity.

New members join and old members leave thus changing the compsition of the group. A group may also become smaller or bigger depending upon changing circumstances. Sometimes the purpose for which a group was formed also gets altered and new changes are brought into the group to allow flexibility. Sometimes a group is formed for specific purposes, then it becomes an association but in most cases, its goals remain diffused.

INTEXT QUESTIONS 6.1

Write answer in one sentence:

a. What do you understand by a social group

____

b. Can groups be called 'social bricks'. If so, why?

____

c. Do you agree with the statement that society is made up of groups.

____

d. Give an example of group.

____

6.4 TYPES OF GROUPS

A society is made up of groups, they are of various types and they are both similar and different from each other. In order to understand the types of social groups, sociologists classify them in various ways. Some groups form naturally like children acquiring natural membership in family as a group. Other types of group are formed as a part of some chance developments such as formation of a cricket club which different individuals may form and become its members. We also need to keep in mind that each person is a member of various groups in society. However, there are some groups which fall within a private social sphere of an individual like family and kingroup, etc., while others are part of public life of the person for example membership of a club and a political party, etc.

> FAMILY AS AN ASSOCITION IS A GROUP WHEREAS AS AN INSTITUTION FAMILY IS NOT A GROUP

Some sociologists had suggested that size be taken as criteria for classifying groups. For example, even two people form a group, which is called a ***dyad,*** husband and wife form a group. On the other hand, we have other types of groups like **triad** that include three people and others, which consist of large number of people, an example being a youth club.

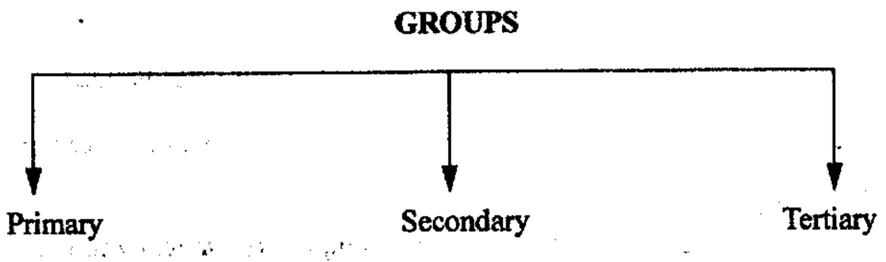
A German Sociologist, F. Tonnieyhas talked of two major types of groups into:

Gemeinschaft i.e. 'community' and

Gesellschaft i.e. 'association'.

Based on the presence or absence of formal rules, groups could be defined as **formal** or **informal group** e.g. family is an informal group while school is a formal group.

Groups have been classified into primary, secondary and tertiary, based on the nature of contacts.



6.4.1 Primary Group

Where there is face to face contact and intimate relationship such as in a family or in a small village. Primary group and other groups (recently known as secondary groups) are parts of basic concepts. The primary group is an important component of social structure of any society. External features of primary groups are :

- Small size;
- face to face interaction; and
- physical proximity

Whereas internal features of primary groups are.

- we feeling
- altruism –good will for the group
- spontaneous growth
- enduring character
- relations as ends and as means .
- dominance of informal social norms and inter-personal relations with emotional bondage

6.4.2 Secondary Group

Where relations are impersonal, face to face contact is not present, it is called a secondary group, e.g. a political party, caste and trade unions.

The external features of secondary group are:

- Large in size-Red cross society consists of members from all over the world
- Indirect relation-The members communicate with each other by indirect means, i .e. letter, fax and telephone, etc.
- Goal-oriented-The main function of this group is to fulfill a specific need.
- Impersonal relation-The members need not meet face to face and still perform their job.
- Option of membership- membership is not compulsory. One can become a member of Rotary club or Red Cross society.

Distinction between Primary and Secondary Groups

FEATURES	Primary Group	Secondary Group
Size	Small	Large
Duration of Interaction	Persists overtime	Short-lived
Nature of proximity	High ; face to face	Low
Nature of interests	Diffused	Specific
Nature of relationship	Close	Impersonal
Found more in	Rural society	Urban society

6.4.3 Tertiary Group

These groups comprise of many groups having similar characters and the contact or interaction is only notional in character e.g. Confederation of labour unions which comprise large number of unions.

INTEXT QUESTIONS 6.2

Write answer in one sentence:

1. Write the three classifications of groups based on nature of contacts.
2. In which type of group do you find face to face relations?
3. In what type of group a political party comes?

6.5 STRUCTURE OF THE GROUPS

The following is the classification of groups depending upon its structure.

Horizontal Group: Horizontal group is that organised aggregate of individuals (members) who interact without giving significance to hierarchy. For example, a group of friends or peer groups.

Vertical group: Vertical group refers to that organised aggregate of individuals (members) who interact with a conscious sense of hierarchy, for example class, caste and bureaucracy. In Indian society, castes are often organised in a vertical fashion.

In-groups and out-groups: A distinction has been made between **in-group** and **out-group** on the basis of feeling. **In-group** refers to that aggregate of members who interact with a sense of intra-group solidarity (solidarity within group). These members possess prejudices and superiority-inferiority complex toward several other groups, which are called 'outgroups.' In-groups always evaluate out-group based on own cultures. Therefore, superiority and inferiority dimensions occur. This consciousness is identified as **'ethno-centrism'.**

For example, in a village upper castes and lower castes are 'in groups' in themselves but for one another each becomes an **out-group**. In general sense **in groups are called 'we- groups' and out groups are known as 'they-groups'.**

Thus two groups differ on the basis of feelings.

Some sociologists distinguish between two types of groups based on the duration of contact i.e. **ephemeral group** or **chance group.** For example, a person who meets at a bus stop is an ephemeral group and the **enduring group** is one, which continues for a longer period of time, for example the peer group.

In sociological literature, we also come across a concept called **Reference Group, which** is used in contrast to membership group. While **the latter refers to the group** a person belongs to, the former is one whose norms **and standards one emulates** in his or her behaviour. It means that **reference group** is one which an individual looks up to as a model for his own actions and behaviour. He or she often wants to be a member of this group. For example, in a village, for a group of poor agricultural labourers, those having ownership of land constitute a reference group. Similarly for educated unemployed, salaried class constitutes a reference group.

Groups could also be of open **and** closed **in nature.**

Open groups are those where membership is voluntary and mobility of members is possible e.g. a soccer club

> **The group is an important factor in shaping the personality of individuals**

In closed groups **membership is restrited and mobility is relatively difficult e.g. a caste group.**

Notes

INTEXT QUESTIONS 6.3

Fill in the blanks with appropriate words from this section :

1. An example of Horizontol groups is ___________ group
2. Case, class and bureaucracy are examples of ___________ groups.
3. For uneducated unemployed, salaried class constitute a _________ group
4. In open groups mobility of members is _______________ .

6.6 DIFFERENCES BETWEEN GROUP AND SOCIETY

Group	Society
A collection of human beings	A system of social relationship
An artificial creation	A spontaneous and natural growth
Group is organized	Society is loose collection of groups
Group may be temporary	Society is permanent
Group is a concrete aggregation	Society is an abstract concept of people
Group is marked by 'we feeling'	A sense of belongingness

6.7 DIFFERENCES BETWEEN GROUP AND INSTITUTION

Group	Institution
• Group is a collection of people	It is a functioning entity based upon
• Group may be temporary	It is always permanent

Notes

6.8 DIFFERENCES BETWEEN GROUP AND COMMUNITY

Group	Community
• Group is created	It grows naturally and is also created
• Group may be formed for certain purposes	Community involves the whole life of its members
• Comparatively temporary	Comparatively permanent
• Group is a part of community	Community consists of many groups

Like this there are different forms of social group in which we all live to achieve something. It is a medium through which we learn culture, use culture and change culture.

INTEXT QUESTIONS 6.4

Tick mark (✓) the correct answer and put (X) against wrong answer

1. We-feeling marks primary group
2. Group is marked by a standard rules and norms.
3. Group consists of many communities.

WHAT YOU HAVE LEARNT

- Social groups refer to basic units where human beings live
- Groups are units of society, having all characteristics of society
- Every human being is a member of one or more than one group like family, peer group
- Group is an organised aggregate of individual.
- Each group has a sense of 'we feeling'

Notes

- There are face to face relations in primary groups
- Sociologists have identified many types of groups.

TERMINAL EXERCISE

1. Distinguish between primary and secondary groups.
2. Describe the characterstics of a social group.
3. What is difference between group and community.
4. Describe in group and out group in your own words.

GLOSSARY

Altruism - sense for sacrifice for group interest

Hierarchy - unequal relation

Prejudices - biases

ANSWER TO INTEXT QUESTIONS

6.1

i. Social groups refer about basic units where human beings live

ii. yes

iii. Yes

iv. Family / political party or such

6.2

i. Primary, Secondary, Tertiary

ii. Primary group

iii Secondary

6.3

i. peer ii. vertical

iii. reference iv. possible

6.4

i. ✓ ii. × iii. ×

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R. M. MacIver and g. H Page : Society (1985)

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7

331en07

SOCIAL STRUCTURE AND SOCIAL SYSTEM

In a high school, the students change every year; some students pass out and have entered a new class. A new student gets transferred from another school; someone drops out, being unable to continue study because of financial difficulties, but the school as a social system continues to survive. We tend to take most patterns of behavior (brushing our teeth, eating breakfast, going to school) so much for granted that we usually do not pay much attention to them. But it is precisely these activities that provide clues to the structure of human societies. If we examine our daily lives, we will see the extent to which social structure influences our behavior. Our schools or employers determine when we should sleep or wake up; or when we should eat or take rest from work or studies. Most often, our parents and the demands of the job market help to shape our goals or success in life.

OBJECTIVES

After reading the lesson you will be able to:

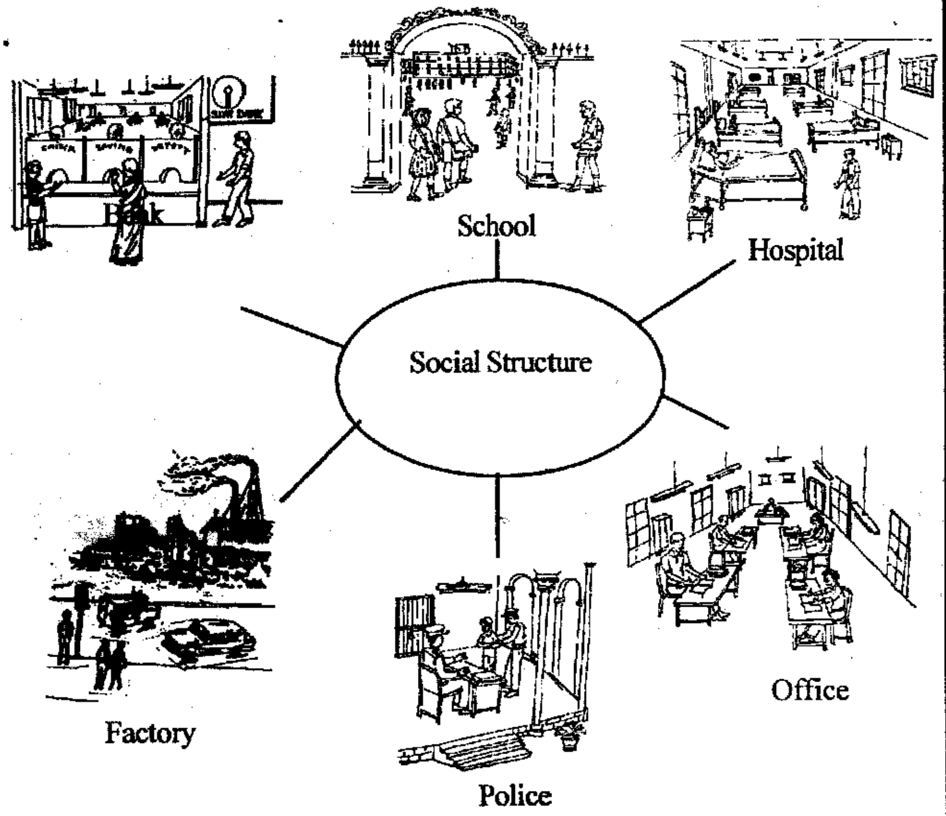
- define social structure;
- explain their chief characteristics;
- describe the bases of social structure (need, role and status);.
- explain the meaning of social system; and
- explain the meaning of the structure of social system.

7.1 SOCIAL STRUCTURE AND SOCIAL ORGANIZATION

7.1.1 Definition of Social Structure

Social structure allows performing most of the activities of everyday life with some efficiency. It spares us from hundreds the humans perform of all those little jobs that would otherwise have to be performed before every small act, and it also gives groups and societies a degree of stability and continuity. Social structure is basically the social reality, which influences our daily life. Or, in other words, social structure is the way a society is organized into expected relationships. Social system is closely related to social structure. Every society or group has a system. Without a system no unit can function. However, we have to remember that in sociology, there is no single agreed definition of social structure. Any particular definition of social structure is the particular sociologist's way of looking at reality. Many thinkers have discussed the concept from many different points of view. Some sociologists explain and classify social structure on the basis of social values. Some other sociologists explain the achievement of goals in any structure like family or school or army as the every soul of social structure. Sociologists have often included the study of associations, institutions, and groups, in the analysis of social structure. Simply put, the term structure refers to the way the parts of anything relate to one another. That is to say, 'structure ' means an ordered arrangement of parts. In other words, it is a stable internal relationship among its parts. Structure refers generally to an arrangement, which, in some way, restricts or directs human behaviour. Sociologically speaking, therefore, structure refers to the patterns of organization, which dictate human behaviour. It also puts constraints on certain kinds of human behaviour.

Social structure refers to the way the units of a group or a society relate to one another. According to some sociologists, social structure is the term applied to the particular arrangement of the inter-related institutions, agencies and social patterns as well as the statuses and roles which each person assumes in the groups. It may be said that social structure refers to the overall composition of a society. Its units are groups, institutions, associations and organizations. As we know all men and women relate themselves to each other and they establish a structural form; it may be a group, an association or an organization. Social structure is made up of these structural forms through which society functions. Actually, this structure is there before we come into the world. It has influenced many a generation before us. It shapes our behaviour and attitude in a continuous process. This process, in turn, is closely related to our status or position within the structure of society.



The meaning of social structure can be easily understood if we take an example of the organic structure of body. Body is an arrangement of different parts like hands, legs, mouth, nose and ears, etc. The body works through these inter-dependent and inter-related parts. Social structure also consists of many parts like families, schools, factories, offices, non-governmental organizations, jails, police and hospitals etc.

INTEXT QUESTIONS 7.1

Tick mark the correct answer:

1. Social structure refers to:

   a. statuses and roles

   b. a value

   c. the way the units of a group or a society relate to one another.

2. Which of the following is a unit of the social structure?

   a. a status

   b. an organization

   c. all of the above

3. An organization means

   a. co-ordination of social relationships

   b. co-ordination of parts

   c. certain positions

7.2 CHARACTERISTICS OF SOCIAL STRUCTURE

Social structure is created from the inter-relationship and organization of human beings, who are organized for pursuing certain common objectives and aims. To fulfill the aim, social structure must be based upon certain principles. They are as follows

1) **Normative system:** Normative system renders the society with the ideals and values. The institutions and associations are inter-related according to these norms. The individuals perform their roles in accordance with the accepted norms of society. For instance, old age home is not still that widespread in our society as it is in America. The difference lies in the normative structure, which inculcates different values. In Indian value system, sending a senior citizen to old age home is not quite a welcome concept compared to American society. Consequently, differences can be seen in the social structure of these two societies.

2) **Position system:** Position system refers to statuses and roles of the individuals. The desires and aspirations of the individual are varied. Proper functioning of social structure depends upon proper assignment of roles and statuses. For example, when you hear the word status you are likely to think of prestige. In sociology, status refers to the position that an individual occupies. That position may have a great deal of prestige, as in the case of a judge or doctor, or it may carry less prestige, as may be the case with a bus conductor. In addition, all of us occupy several positions at the same time. You may be simultaneously a son or a daughter and a student. Obviously, your statuses change as your particular positions change in life and society.

3) **Sanction system:** For the proper enforcement of norms, every society has a sanction system. It may also be understood from the perspective rewards

and punishments or penalties a society prescribes. The co-ordination of different parts of the social structure depends upon the conformity to social norms. Non-conformists are generally punished. But non-conformity is also an essential feature of society, otherwise there would be no change. This is the striking contradiction of social process. The stability of social structure depends upon the effectiveness of the sanction system, which tells a great deal about the social and political environment of the country. For instance, in India, at present, there is a hotly debated issue of the death penalty for rape. It is especially after Gujarat riots where many incidents of rape have been reported and also in the backdrop of the steep rising rates of rape in India. This debate has become hotter. Sanctions can be either negative or positive. Getting an A in sociology is a positive sanction, getting an F is a negative one. Getting a raise in your job is a positive sanction, being fired is a negative one.

4) **A system of anticipated response:** Everyday we hear the words like "work ethics", or see the play cards, which read – "city is yours, keep it clean". All are supposed to be the functions of a system of anticipated responses. The anticipated response system calls upon the individuals to participate in the social system. It points to the fact that individuals must realize their duties and should make efforts to fulfill them. Depending on this, a social structure can work successfully.

7.2.1 Meaning of Social Organization

The concept of social structure embraces the concept of social organization. Social structure is concerned with the principal forms of social organization, that is, types of groups, associations and institutions. Now let us see what the term organization means. The term organization means an arrangement of persons or parts. Thus, churches, colleges, play groups and political parties are examples of organization. In all these cases, there is an arrangement of persons or parts, which are inter-related or inter-dependent. We may take an example of educational institution or college. A college includes the principal, professors, clerks and students etc. It is nothing but an arrangement of parts or persons. Everyone has to perform a role and at the same time a co-ordination of social relationships exists.

There are many kinds of organizations. A state is called a political organization because it is concerned with political matters. A factory is called an economic organization because it is concerned with production and distribution of goods. A church is a religious organization and takes care of the spiritual issues. All these are the organizations of society. The words 'organization' and 'social structure' are closely related. But the two concepts lay emphasis on two different points. Organization asserts on the co-ordination of social relationships, while social structure includes positions and some rules along with social relationships.

Notes

INTEXT QUESTIONS 7.2

Fill in the blanks with appropriate words from the brackets:

a) Role means _____________ behaviour (assigned, expected, definite)

b) The positions an individual has in society is called _______________ (rank, positions, status)

c) The members of a social structure are inter-related for pursuing a common ______(goal, rule, law)

d) The stability of social structure depends upon the effectiveness of ___________ system. (sanction, positive, negative)

e) Being an elderly woman, an orphan child, a doctor, a lawyer is a _______________. (status, need, value)

7.3 THE BASES OF SOCIAL STRUCTURE

We have discussed earlier that social structure deals with the inter-connectedness of parts. As a result, the society is able to function in a harmonious manner. Institutions, associations, groups, organizations and communities are all parts of social structure.

To understand the function of social structure, let us analyze its bases.

1) **Need to pursue a goal** - The main constituent of social structure is human being. Human beings have diverse attitudes and interests. Social structure develops on the basis of inter-relationship between its constituent parts. A pursuit of common goal lies at the root of such inter-relationship. For instance, family or kinship system is a part of the social structure. Here all members are inter-related to each other for realizing the family happiness.

2) **Preparedness to accept one's role and status** - Every social structure bestows to its members a fixed status and a role accordingly. A status is simply a socially defined position in a group or society. A role is the behavior expected of someone with a given status in a group or society. A status may carry with it many related roles. English teachers are expected not only to teach English but also to meet anxious parents, advise interested students in their drama endeavour and also order books for the library. Statuses and roles are determined by customs, traditions and conventions of society. These statuses give birth to different institutions, agencies, and patterns. When inter-

related and organized in a particular manner, all these build the social structure of a society. In a social structure, every human being is allocated a particular status and role. With the death of the individual, there is no change in the status and role itself. The new incumbent who succeeds the deceased person is to perform the same role in accordance with the same status. If the status is new (e.g. the status of a divorced single woman in Indian society), the roles that go with it may have to be worked out. The roles connected with new statuses are usually slowly being defined through the actions of those people now occupying the new statuses.

3) **Norms and mores** - Norms are the socially approved ways of behaviour. Norms define the role of an individual. Thus, norms play a very important role in allocating certain roles and position to the members of the social structure. This helps to make it sustained and stable. A family may have its specific norms. An educational institution has its own norms. All this help to maintain the inter-relationship of social structure. For instance, in a family, father has to perform his role; similarly mother and children have to perform certain roles. But important differences can be seen in the performance of roles by family members in Indian society and those of its American counterpart. In Indian family structure, usually mother is the key person to take care of all the family members, while in an American family, it is self-help for all the family members, including children. Furthermore, the role expectation, i.e. society's definition of the way a role ought to be played, does not always match the role performance, i.e. the way in which a person actually plays a role. In the course of social interaction, role conflict occurs when opposing demands are made on an individual by two or more roles. For instance, in a male-dominated society, a woman who goes out to work often suffers from role conflict between the demands of her mother's role and her worker's role.

INTEXT QUESTIONS 7.3

Choose the correct answers:

1. The main constituent of social structure is

   a. groups
   b. institutions
   c. human beings

2. A status is a

   a. socially defined position in a group or society
   b. socially defined behaviour expected of someone
   c. all of the above

3. A role is
   a. the behaviour expected of someone with a given status in a group or society
   b. socially defined position in a group or society
   c. none of the above

7.4 MEANING OF SOCIAL SYSTEM

It is necessary to understand the meaning of the word 'system ' before analyzing the meaning of the term 'social system'. System means an orderly arrangement of constituent units. In brief, the main features of system are-

1. A system is made up of different parts.
2. There must be a systematic relationship between the parts.
3. Arrangement of these parts should create a pattern.
4. There is a functional relationship among the parts of a system .
5. All the parts create a new entity when they are functionally related.

After pursuing the meaning of system, we can now analyse the concept of social system. **A social system is an orderly and systematic arrangement of social interaction**. Social system is made up of a plurality of individuals. They interact with others according to shared norms and meaning within the social system. There are various sub-systems of a social system (like political system, religious system, economic system, etc.). They interact with each other according to shared norms and meanings within the social system.

7.4.1 Characteristics of Social System

1) Social system is based on the interaction of plurality of individuals.
2) The interaction must carry a meaning.
3) Social system is a unity. Here, various parts like institutions, customs, traditions, procedures and laws are arranged in an integrated manner.
4) There exists a functional relationship between parts of the social system. To understand this functional relationship, we can take example of a bicycle, which is made up of handle, two wheels, free wheel and chain, etc. But to move, the cycle wheels must be related to the free wheel and chain etc. It means parts are inter-dependent and interactive.
5) Social system is related with cultural system. Culture determines the nature of inter-relation and interaction.

6) Social system has an environmental aspect. It is related to a particular age, a definite territory and a particular society. Environment has an impact over whole activities of the life.

INTEXT QUESTIONS 7.4

State whether the following statements are true or false:

1. Social system is not based on interaction.
2. Social system is unrelated to cultural system.
3. There is a functional relationship between the parts of a social system.

7.5 BASES OF SOCIAL SYSTEM

To understand the meaning of social system, we also need to understand the bases of social system.

1) **Belief and Knowledge:** Any proposition about any aspect of the universe that is accepted as true may be called a belief. Belief is the basis for social action.

2) **Sentiment:** Sentiments are closely related to beliefs. A sentiment denotes 'what we feel' about the world. Sentiments are the products of the experience and cultural training. Sentiment may be of various types, i.e. intellectual, ethical and religious, etc. Sentiments also have a background of historical and cultural legacy. As we know, it was the divide and rule policy of British which created such a strong and deadly religious sentiment among the Hindus and Muslims during the colonial times. Hindus had lived with Muslims for one thousand years without ever enecountering a deadly and explosive situation as was the case during the British period.

3) **Goal or objective:** Objectives create social system. Members along with relevant social structures of a social system expect to accomplish a particular end or objective through appropriate interaction. The human needs, goals and ends determine the nature of social system. Primarily, human beings are united to accomplish the basic needs of life, e.g. food, clothing and shelter.

4) **Norms:** Norms are the standards for determining what is right and wrong, appropriate and inappropriate in social relationships. Every social system possesses norms, which the individuals are obliged to observe.

5) **Status and Role:** In a social system each individual has a status. The status may be ascribed or achieved. The ascribed status is one, which is conferred

upon an individual by the group or society. It may be based on sex, age and caste, etc. The achieved status is one that an individual achieves by his own efforts. For instance, an individual may be of lower caste origin but may acquire a high status through a good economic achievement. We can also talk about an ascriptive-achieved status. For example, a scheduled caste I.A.S. officer combines both ascription and achievement elements in his status. In a social system, the individuals are expected to perform their roles in accordance with their statuses. The individuals may change but the statuses and roles remain unchanged.

6) **Ranks:** Rank here is equivalent to 'standing'. It includes the importance an individual has for the system in which a rank is accorded to him. An individual is given a rank on the basis of two factors. One is the evaluation made of him and the other is his act in accordance with the norms of the system. For instance, a business corporate executive enjoys higher rank than a teacher in modern society, whereas in ancient times the teacher often enjoyed higher rank than even a king.

7) **Power:** Most of us often feel that even though we vote and send the politicians to power positions, we actually do not matter to them in case of many decisions. Power refers to the capacity to control and deprive others. State and policing systems are the expressions of such power.

8) **Sanction:** It refers to the rewards and penalties given out by the members of social system as device for inducting conformity to its norms and ends. Sanction can be positive or negative. The negative sanction is, for instance, the death penalty whereas positive sanction is any rehabilitative effort for the convict.

9) **Facility:** A facility has been defined as a means used to attain ends within the system. It is necessary that the individuals in a social system should be provided with adequate facilities to enable them to perform their roles efficiently. Facilities should not only exist but should also be realized. The goals or objectives of a social system are realized only through the utilization of facilities.

INTEXT QUESTIONS 7.5

State whether the following statements are true or false

1. Norms are the standards for determining what is right and wrong.
2. Rank is not equivalent to standing.
3. Power refers to the capacity to control and deprive others.

4. Sanction can only be negative.
5. Statuses are ascribed and achieved.

WHAT YOU HAVE LEARNT

- Social structure is the way a society is organized into expected relationships.
- Social structure is concerned with the principle forms of social organizations, that is types of groups, associations and institutions.
- Chief characteristics of social structure are normative system, positive system, system of sanctions and a system of anticipated responses.
- The bases of social structure are the need to pursue a goal, preparedness to accept one's role and status; norms and mores.
- System means an orderly arrangement of constituent units
- A social system is an orderly and systematic arrangement of social interaction.
- Characteristics of social system are based on the interaction of plurality of individuals.
- Social system is a unity. Its various parts like institutions, customs, traditions, procedures and laws are arranged in an integrated manner.
- Social system is related with cultural system and it has an environmental aspect too.
- The elements of social system are belief and knowledge, sentiment, goal or objective, norm, status and role, rank, power, sanction and facility.
- The structure of social system is based on the interaction of plurality of individuals.
- Social system relates to the functional aspect of social structure.
- Social structure is the way a society is organised into expected relationships.
- Social structure refers to the way the units of a group or a society are related to one another.
- Social structure is concerned with the principal forms of social organization, that is types of groups, associations and institutions.
- The words organization and social structure are closely related.

TERMINAL EXERCISE

1. Describe in your own words what do you mean by social structure and social organisation.
2. Define the following concepts with examples (word limit 100 to 150)

   a. Role, b. Status, c. Norm, d. Sanction, e. Power
3. Explain the chief characteristics of social system.
4. State the elements of social system.

GLOSSARY

1) Incumbent—person holding a particular office or position.
2) Deceased—person who has recently died.
3) Knowledge—Knowledge, as the dictionary meaning goes, is the specific information on a subject. In Sociology, there is a clear sub-division of Sociology of Knowledge. Its concern is with the relationship of knowledge to its social basis.
4) Mores—moral rules or ways of behaving that most members of a society believe are essential for maintaining standards of decency.
5) Ethic—the concern with what ought to be. Even though the notion of value-neutrality is concerned with social sciences or sciences, but social science investigation is also bound up with the ethical consideration.

ANSWER TO INTEXT QUESTIONS

7.1 1:C; 2:C; 3:A

7.2 a. Expected b. Status c. Goal

d. Sanction e. Status f. Values

7.3 1. C; 2. A; 3.A

7.4 1. F; 2. F; 3. T

7.5 1. T; 2. F; 3. T; 4.F; 5.T

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NORMS AND VALUES

When teacher enters in the classroom, the students are expected to show their respect by standing up. Drinking too much alcohol, cheating in a test are not accepted and considered harmful in almost all modern societies. On the other hand, children's obedience towards their parents is considered absolutely necessary in modern societies. In sociology, these are known an norms and values. In this lessons we will read about norms and values and their importance in understanding society.

OBJECTIVES

After reading this lesson, you will be able to:

- explain what sociologists mean by norm and the process of their formation;
- describe the importance of norms in society;
- discuss different types of norms;
- explain and describe normlessness;
- explain what do sociologists mean by values;
- state traditional and modern values and value conflict; and
- describe relationship between norms and values.

8.1 NORMS

Norms and values are the necessary part of each and every society. We are not at all wrong, if we consider them as the necessary pillars for social survival. Values

are ideas held by individuals or groups about what is desirable, proper, good or bad.. Values, differ from society to society. An individual's values are derived from the specific culture of which he happens to be a member. For example, in India, most people still prefer to have sons, and in some cases, girl children are killed. In other words, we can say that male progency is valued. Norms, on the other hand, are generally known as correct or proper forms of behaviour. They are specific prescriptions of how an individual ought to behave to be consistent with values of the contemporary society. Thus, norms can be seen as the reflection of values. If the students stand up when the teacher enters into the class, this particular norm reflects the value of showing respect to teachers. All human groups follow definite types of norms, which are always backed by positive or negative sanctions.

How do we generally expect a doctor to behave? Doctors are generally expected to be calm, stable, sympathetic and responsible at all times. That is to say, we expect a certain kind of behavior from a doctor, which we do not expect from other professionals. A norm is a rule or standard that governs our behavior from a doctor, which we do not expect from other professionals. A norm is a rule or standard that governs our behaviour in the social situation in which we act and operate. Norms are group-shared expectations. Such expectations are reflected in statements such as:" good citizen always respect lives", "younger one must always respect elderly people". For example, in India, children touch the feet of their elders on social occasions. A norm is a pattern setting limits on individual behaviour. In this sense norms are unwritten laws. Norms determine, guide, control and also predict human behaviour. Now, it is clear that norms can be understood as unwritten rules and regulations that groups live by. Norms are the means through which values are expressed in behaviour.

We can make a distinction between personal or private norms and social norms. Private norms are purely individual in character and they live with individuals only. They may influence only the behaviour of the individual concerned. For example, an individual may make some resolutions on the New year 's Day, say, he would stop smoking and decide to abide by it.

But sociologists are more interested in social norms. Social norms are rules developed by a group of people that specify as to how people should, and should not behave in various situations. For example, children must take parents' permission to go out. Social norms are always backed by societal sanction. Sanctions can be negative or positive. In case of negative sanction, the violators of norms suffer some penalties prescribed by the groups; while those who abide by the norms are rewarded as a result of positive sanction. For example, children who always obey their parents, do everything with their permission, are praised by everybody. But on the other hand, children who do not listen to their parents are criticized by

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family members, etc. A positive sanction at work place is the promotion given to an employee for doing good work in the office. We can say that a sanction is a reaction from others to the behavior of an individual or group, which has the aim of ensuring that a given norm is strictly adhered to or followed meticulously.

Sanction can also be formal or informal. Formal sanctions exist where there is a definite body of people or an agency whose task is to ensure that a particular set of norms is positively followed. The main types of formal sanctions in modern societies are those involved in the system of punishment represented by agencies viz. Police, courts, and prisons. For example, most motoring offences are punished with fines or loss of license. Formal positive sanctions are found in many other areas of social life, for instance, the presentation of medals for bravery, degrees or diplomas to recognise academic success, etc.

Informal sanctions, positive and negative, are routine features of every society. Those of a positive type, include saying 'well done' to someone, or giving the person an appreciative smile or a pat on the back. Examples of negative informal sanctions are insulting, scolding or physically shunning a given individual. Formal sanctions are of fundamental importance in ensuring conformity to norms, to secure the approval of family, friends, neighbourhood, etc. and to avoid to be ridiculed, shamed or rejected. People generally value both formal and informal sanctions.

From the above discussion we may infer the following characteristics of norms:

(i) Norms are parts of society.

(ii) Norms are positive and negative both.

(iii) Norms are formal and informal

(iv) Norms have situations

(v) Norms are related to sanctions.

INTEXT QUESTIONS 8.1

Tick mark the write answer:

1. Which of the following would be an example of value?

   a. Nandini believes that it is wrong to cheat in a test.

   b. Rajesh believes that it is good for his children to read books.

   c. Sanjib believes that children should not drink tea or coffee

d. All of the above.

2. An example of a positive sanction would be

   a. a jail sentence.

   b. a cash award from a government for being a good citizen.

   c. someone smiling at you for being kind to a lost child.

   d. both b and c.

3. Norms may be

   a. the normal behaviour in a group.

   b. unwritten laws.

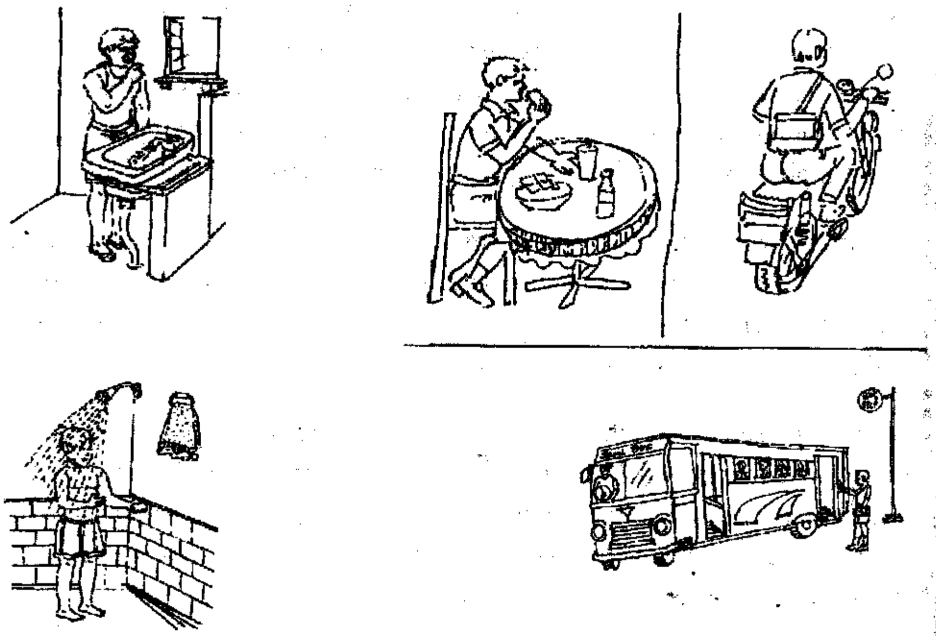
   c. statements about what is believed to be good or bad.

   d. all of the above.

8.2 IMPORTANCE OF NORMS

From the above discussion, it is clear that the concept of social norms constitutes the very foundation of social structure. Norms govern the behaviour of individuals and help in interaction that takes place between them. They add some amount of regularity and inevitability to our behaviour. They act as guides to our behavior. They help to mend our ways and regulate our daily life. No individual can ignore social norms without incurring the disapproval of others. For example, in a classroom, students are taught how to behave in front of a teacher. When the teacher comes into the class, the students stand up; when the teacher asks questions, they stand up and answer them; they must take permission to get into the class when they come late. If the students do not obey these rules, they must face disapproval of others or even punishments.

Norms are an indispensable part of our life. In our daily life, we do a lot of work and interact with a number of people. Without the norms, the individual would be faced with the burden of taking decisions at every moment. The following example reveals how norms can ease our daily work. For example: a college going student gets up early in the morning, brushes his teeth and takes bath, eats breakfast, wears dress, rides the vehicle to the college, meets other friends, attends lectures, goes to library, plays or chats with friends and returns home in the evening, and so on. The students do not find it difficult or problematic to do all these activities. The reason behind this is that each of these activities is governed by norms. The students knowledge of these norms has eased his work



Norms Govern The Behaviour Of Individuals

Norms give cohesion to society. The collective and co-operative life of people is made possible because of norms. The normative system gives society an internal cohesion, without which social life is not possible. For example, in an office, all the employees including the boss have to follow certain rules regarding punctuality and completing office work . These rules help in bringing them on a common platform. Norms help to maintain social order.

8.2.1 Types of Norms

Social norms are numerous and varied. They assume different forms. They differ in terms of severity and durability. Their influence and effect on individual and society have not been uniform. Therefore, there is no standard classification of the norms in the sociology texts and each sociologist has presented a somewhat different list. We want to make two preliminary observations. The first of these is that the norms are both prescriptive and proscriptive, Prescriptive norms dictate what people should do and proscriptive norms what people should not do. Frequently, the prescriptions and proscriptions come in pairs; that is, we are required to do something and forbidden not to do something we are required to wear clothes in our society and forbidden to go naked on the street.

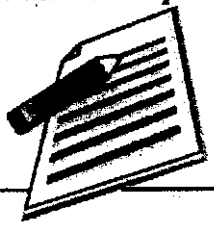
The second observation is that some of the norms pervade in entire society and others, less pervasive, prevail only in certain groups. We shall call the former

communal norms and the later associational norms. An example of a communal norm would be the custom of shaking hands upon meeting a new acquaintance, a custom that appears throughout our society, in all groups and classes. The example of associational norm would be the custom of wearing sacred thread among Hindus and it applies to the members of upper castes but not to the all other castes.

These two ways of classifying norms as prescriptive or proscriptive and as communal or associational represent categories that cross each other. However, all the norms may be subsumed under three major concepts – folkways, mores and custom – which we shall discuss here.

Mores represent yet another category of norms. Mores is a term used to denote behaviour patterns, which are not only accepted but prescribed. In simple words, when the folkways clearly represent the group standards, the group sense of what is appropriate, right and necessary for the well being, then they are known as mores. Mores may be positive or negative. Positive mores represent what should be for example, respecting elders, speaking the truth, etc. While negative mores represent 'don'ts', examples like do not steal, do not tell lies. Mores are the means by which individuals gain identification with their fellows. As a result, mores bind people into one strong cohesive group. In this way the mores help to maintain social order. For example, students must wear uniform in school. It is not only accepted but also prescribed form of behaviour. This prescription creates pressure on students, and they cannot deviate from this rule. And, this dress code undoubtedly gives the students a common identification in the school.

Customs, another kind of social norms, are socially accepted ways in which people do things together in personal contacts. Our accepted procedures or practices of eating, meeting people, playing, working, etc. can be called custom. Custom preserves our culture and transmits it to the next generation. For example, it is the custom to touch the feet of elders before examination or at different other auspicious and religious occasions in India, but not in western countries. People have seen their elders to maintain this custom. People have learnt this and they themselves maintain this. In this way this particular custom has become a part of our culture from generation to generation. They have added stability and certainty to our social life. Customs are found in all the communities of the world, No society can do without them. Therefore, customs act as an effective means of social control. Individual can hardly escape their grip. Customs also provide the background for the formulation and establishment of rules. Customs become laws when the state enforces them as rules to be abided by the citizen.



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8.3 NORMLESSNESS

Normlessness is a sense of detachment from existing social norms or rules, mostly society functions in an orderly fashion. A good number of people conform to the norms of their respective groups unconsciously. Thus, ordinarily people do what is expected from them by society. This keeps the society running smoothly. But this is not always the case. In a state where existing social norms contradict each other or face a collapse, people feel detached from their own fellows. This is a state when there exists lesser consensus or a lack of certainty on values or goals. At those moments people have little commitment to shared norms, and lack societal guidelines for personal conduct. They are inclined to pursue their private preferences without regard to the interest of the society as a whole. Social control becomes ineffective. Hence the society is threatened with disorganization. This situation is called **anomie**.

INTEXT QUESTIONS 8.2

Fill in the blanks with the appropriate words from the brackets:

1. Norms are________________ expectations (individual shared, group-shared)
2. Norms are backed by different kinds of__________________ punishment, reward, sanction)
3. Three kinds of norms are folkways,_______________, custom (tradition, mores, ritual)
4. Norms give________________ to society (cohesion, threat, competition)
5. Norms help to _________________ social order (break, maintain, sustain)
6. In case of______________________ social norms contradict each other or just simply breakdown (deviance, normlessness).
7. In case of normlessness, social control becomes__________________ (effective, strong, ineffective)
8. Without appropriate norms society is threatened with _______________ (punishment, disorganization, instability)

8.4 VALUES

Values are broad ideas regarding what is desirable, correct, and good that most members of a society share. Values define social preference, specify societal choice, and provide a vision for future action. Individuals' values are strongly influenced by their specific culture. Social structure, social institution are generally followed by a change in social values and also sometimes vice versa. This position will be very clear if we focus on how these social values have evolved from traditional to modern societies.

8.4.1 Importance of Values

Values are important for the following reasons

1) **Values provide stability in group interaction.** They hold the society together because they are shared in common. Since they are shared, the members of a society are likely to see others as "people like themselves".
2) **Values bring legitimacy to the rules that govern specific activities.** The rules are accepted and followed because they embody the values.
3) **Values help to bring about some kind of adjustment between different sets of rules**. For example, if India cherish the value of equality then they will have to modify the rules governing the interpersonal relationships between husband and wife and man and woman and between castes.

8.4.2 Traditional and Modern Values

Traditional Indian society was organized on the principles of hierarchy, pluralism, and holism. Hierarchy implies the ordering of units, which constitutes a system of relation to the whole in a superior-inferior gradation. For examples, the Brahmins who are believed to have emerged from the mouth of the creator occupy the highest position as compared to Sudra who are believed to have emerged from the feet of god. Hierarchy manifested itself not only in the system of caste and sub caste stratification but it also depends upon the Hindu concept of occupational life-cycles, age grades and moral duties. For example, traditionally, the Sudra could not take up the occupation of a priest and teaching. While the concept of hierarchy manifests inequality in every aspect, it allocates a secure and definite place to each individual and caste group. For example, the potter makes clay pots to earn his living. It is his secure way of earning money, because no other caste or sub castes has right to interfere in his trade.

Pluralism, as a value, implies tolerance of others' style of life while preserving one's own. For example, Hinduism, was essentially tolerant and instead of abruptly

converting, it gradually assimilated other faiths. Hindus believed in the existence of multiple paths leading to the same ultimate goal. Thus the faiths of other relations not only survived but also prospered for centuries in India. In spite of the differences at the level of doctrine and rituals, the followers of different religions lived in relative harmony in India. This value system was important for the caste society. Each caste had its own occupation, custom, rituals, and tradition. While each caste was different at one level, it was interdependent at several others. For example, the barber served the agriculturist by cutting hair and in turn the agriculturalist gave the barber a certain amount of grain after the harvest.

Holism assumed a relationship between individual and group in which the latter had primacy over the former; the individual is expected to perform his duties and claim his rights, always keeping in mind the wider interests of the community-For example, in traditional India, the extended and joint families consisted of a large number of kin, including dependents-the aged, widows, unmarried ones, physically handicapped, etc. Although each contributed according to his ability, yet one was expected to draw from the familial store of wealth only according to one's need. This called for self-restrain of one's own wants in the interest of fellow beings, and the community at large.

From the above discussion, we have an idea of importance of values in traditional society. Let us now discuss the values in modern society. The fundamental values that the modern Indian state pursues are embodied in the Constitution of India. These values are of democracy, secularism and socialism. Although this value package is Western in origin, it is applied to the Indian context with the necessary adaptation and indigenization.

Democracy emphasizes the equality of opportunity. Democracy assumes the existence of autonomous and independent individuals capable of participating in the decision making process. For example, the citizens of our country give votes to select the leaders for local, state and central governance.

Secularism means respecting and tolerating the practices of other communities, particularly religious communities. India is a multi-religious nation. Such a situation called for the recognition of distinctiveness of other religious groups and the importance of secularism as a value. Secularims meant not only non-interference in the affairs of other communities but also developing a positive appreciation of their distinct life style.

Socialism The word socialism means that the production, distribution and exchange of material resources of community are arranged in such a way that they can serve the common good. It is opposed to the concentration of wealth in few hands and decries monopoly.

8.4.3 Characteristics of Values

From the above discussion we may reveal the following characteristics of values.

- Value is a matter of faith and belief.
- Values are abstract as they have cognitive elements.
- Values are normative in nature
- Values are general ideas which people share.
- Values are related to the emotions and sentiments.
- Values are the bases for the choices of things.
- Values are relatively permanent.
- Values bring cohesiveness in society.
- Values are motivated for public welfare.
- Values have hierarchy in order.

8.4.4 Value Conflict

From the above discussion, it is clear that values have evolved through ages and they have an important role in all societies. But one of the chief tasks of the contemporary Indian society is to bring about a synthesis between the traditional social value and the modern social value. In this section we will see that although the value sets have conflict among them, similarity among these sets is also possible.

We may say that there is no basic contradiction between the traditional value of pluralism and the modern value of secularism, since the tolerance of others' style of life is basic to both. But there is a difference between the two. The pluralism of the past was associated with distinct traditions for each of the groups, which often provided legitimacy for special privileges. But secularism calls upon the advantaged groups in such a way as not to handicap the less privileged.

Hierarchy was an important value of the traditional order. The important point is that the allocation of resources and distribution of rewards was based on birth. For example, the Brahmin used to enjoy high status than any other caste. The definition of status in modern society is however based on an individual's potential to contribute to the system.

The traditional principle of holism required that the individuals should stay away from self-interest, pursue collective goals. However democracy implies individuals to be autonomous entities, pursuing their independence and self-interest often at the cost of collective orientation. The principles of holism and individualism (democracy) are thus quite different. Here is apparently clear that congruence between traditional and modern values is possible only in case of **pluralism** and **secularism.**

But the synthesis between the traditional and modern values can be acquired. A couple of examples will clarify the situation. Traditionally castes emphasize the ritual dimension of status. In modern India, the castes are increasingly becoming secularized in that they perform instrumental functions for their members. Thus caste association opens educational institutions, establishes financial agencies to provide funds for housing, etc. These associations also field candidates in the elections through political parties. This secularization of castes in terms of functions, particularly in urban India, changes their substance while retaining the traditional forms. The traditional caste pluralism, which was based on ritual purity, is no more functional. In this way the gap between traditional and modern values has been bridged.

8.4.4.1 Kinds of values

Values may be classified as they have hierarchy in order. We generally say that values are found everywhere. Values are humanistic in nature. They are varied. Radhakamal Mukherjee discusses two types of values related to the Indian Society.

First instantaneous values are worldly in nature which may be observed in day to day life. Second, supernatural values are related to the salvation of the human being. However, we would like to discuss general types of values. They are:

(1) Moral Values- Every society has different types of moral values. They are not scientific. They are related to the religion and different situations of society. For example, respect to the parents, do not steal things, don't tell a lie. Society does not allow for the violation of such values.

(2) Rational values are scientific and logical in nature viz. Hard working is a rational value of modern society.

(3) Aesthetic values- are related to the literature, art, culture. Music white in colour are the signs of beautiful women in Indian society.

However all these values represent tow categories of values:

(i) Dominant value- The value which has strong impact in the mind of a person and violation of such value is not possible for him, is called dominant value.

(ii) Variant value- the value in which a person has freedom t behave according to his desires and choices is called variant value.

8.5 RELATION BETWEEN NORM AND VALUES

Values may be defined as a measure of goodness or desirability. They provide general guidelines for conduct. In this sense they are often referred to as "higher order norms". But norms are given much more specific meaning. They define appropriate and acceptable behaviour in particular situations. Values are cherished only through the observance of norms. The relationship between the two can be made clear by the following example. A society may cherish the value of "privacy". This value provides only a general guide to behaviour. Norms define how the value of'privacy 'is translated into action in particular situations and circumstances. For instance, norms relating to privacy may insist that person 'letters must not be opened without permission etc. A person's private life or individual life is his own concern and others must not interfere into the personal matters. In this way a series of norms direct how people should behave in terms of the value of'privacy'.

INTEXT QUESTIONS 8.3

Fill in the blanks with the appropriate words from the brackets:

i) Any change in social structure will take place with changes in social__________(institution, values, Action).

ii) Indian socialism is based on the principle of allocation of resources and roles based on ___________(birth, merit, class)

iii) ______________emphasizes the equality of opportunity (socialism, holism, democracy)

iv) In case of holism, individuals should pursue_________ goals (individual, collective)

v) Socialism is based on the principle of_________ distribution (merit based, status based, need-based)

WHAT YOU HAVE LEARNT

- You have read the concept of norms especially of social norms and how they are important for all societies.

- Now it is clear to you that norms are the guidelines, which direct conduct in particular situation.
- You have also learnt about values and how they are playing important roles in every society.
- It is very clear that value is concerned with what is good and desirable, which is indispensable for the survival of society;
- Values have evolved through ages;
- Norms can be seen as a reflection of values.
- Norms are unwritten laws.
- variety of norms can be seen as an expression of a single value.
- Thus now we can say that, an ordered and stable society is not possible without shared norms and values.

TERMINAL EXERCISE

Answer the following questions in 100 to 250 words

1) Define the following terms: a) Norms and b) Value and explain them in your own words.
2) State the relationship between norms and values.
3) What are the different types of norms? Describe in your own words.
4) What is the importance of values in our society? Explain with example.
5) What do you mean by normlessness? Explain with example.

ANSWER TO INTEXT QUESTIONS

8.1 1-d 2-b 3-b

8.2

1. Group shared
2. Sanction
3. Mores
4. Cohesion

5. Maintain

6. Normlessness

7. Ineffective

8. Disorganization

8.3

1) Values

2) Merit

3) Democracy

4) Collective

5) Merit-based

9

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STATUS AND ROLE

*T*he task of sociology is to examine and analyze the nature of the fundamental order that society exhibits. A part of this task, we have now accomplished. We have noticed in our earlier lesson on "norms and values" that the order and regularity of social interaction are attributed to the existence of norms and values which guide and canalize the relations that people have with one another. It is the norms and values that give predictability to these relations and interactions, from them into a patterns and thus give a structure to society. We now wish to discuss another phenomenon, intimately related to the norms and values, which also contributes to the order that we find in society. This is the phenomenon of social position: status and role.

OBJECTIVES

After reading this lesson, you will be able to:

- explain the meaning of social position;
- define status and discuss its types; and
- define social role and discuss its types.

9.1 SOCIAL POSITIONS

We know that the participants in a social system are not all expected to do the same things. Whether a norm applies to a particular person or not depends upon

his social position in the system. One of the most important aspects of the social organization or "structure" of any social system is the fact that its members are differentiated according to social positions they occupy in the group as a whole and in any of the sub-groups to which they may belong. The content of a social position, that is its complex of rights and obligations, is entirely normative.

Johnson discusses that a social position has two parts, one consisting of obligations and one consisting of rights. A person is said to occupy a social position if he has a certain set of obligations and enjoys a certain set of associated rights within a social system. These two parts of social position, we shall call its *role* and its *status*, "role" referring to obligations and "status" referring to rights. Thus, social position is a status-role entity.

Social Position: Social identity an individual has in a given group or society; Social positions may vary in nature (such as those associated with gender roles) or may be much more specific (as in the case of occupational positions).

9.2 STATUS AND ROLE

The concepts of status and role have a growing significance in the social sciences. We want to define them and to distinguish between them. A distinction between status and role is simplified by Ralph Linton when he said, 'you occupy a status, but you play a role' Every position or status in society carries with it a set of expected behaviour patterns. Status and role are 'two sides of the same coin' says Linton.

Although all statuses and roles derived from social patterns are integral parts of patterns, they have an independent function with relation to the individuals who occupy particular statuses and exercise their roles.

The concepts of status and role are the initial tools for the analysis of social structure. A status is simply a position in society or in a group. Every society and every group has many such positions and every individual occupies as many positions as there are groups to which he belongs.

Thus, each person holds a number of positions in society known as statuses. A woman might be a musician, a teacher, a wife and a mother. Each of these social positions, with the rights and duties it entails, is a status. Although a person may hold a number of statuses, one of them, which we might call a master status, defines the person socially.

With the development of modern anthropology and sociology, the concept of status has been broadened to encompass all culturally prescribed rights and duties inherent in social positions.

9.3 SOCIAL STATUS

The term status, like the term culture, has come to be used with a double significance. A status, in the abstract, is a position in a particular pattern. It is thus quite correct to speak of each individual as having many statuses, since each individual participates in the expression of a number of patterns. However, unless the term is qualified in some way, the status of any individual means the sum total of all the statuses which he occupies. It represents his position with relation to the total society.

A status, as distinct from the individual who may occupy it, is simply a collection of rights and duties. Since these rights and duties can find expression only through the medium of individuals, it is extremely hard for us to maintain a distinction in our thinking between statuses and the people who hold them and exercise the rights and duties which constitute them.

Broadly, status has two meanings in sociology.

(1) Relational Term: Most sociologists define status simply as a position occupied by an individual in a social system. "Wife" and "husband" for example are statuses in marital systems just as "lawyer", "jurior" and "judge" is statuses in court systems. Note that status is purely relational term, which means that each status exists only through its relation to one or more other statuses. "Husband", for example, is a category that makes no sense at all except in relation to the category "wife", just as there can be no "judges without corresponding positions that comprise the rest of a judicial system.

The concept of "status" once referred only to inherited status, a fixed, usually hereditary, position within the social order. Such was the usage of writers like the distinguished nineteenth century English evolutionist, Sir Henry Maine and two vastly important American sociologists, Robert E. Park and Ernest W. Burgess. Maine had written of the transition from status to contract.

(2) Participatory Status: Since statuses are positions in social systems, they exist independently of the particular individuals who occupy them. Indeed, a status can exist even though no one is occupying it at the time, such as the status of "Prime Minister" when the current minister has died and new one has yet to be elected or the status of "candidate" when there is no election forthcoming. People are associated with statuses only through their participation in social systems that include them. In this relatively simple principle lies the core sociological insight that social systems can not be reduced to the people who participate in them.

If we take the sum of all of the statuses that we occupy, the result is known as a status-set. Every status-set includes a large number of different statuses that we

occupy in a social system. The status-set situates individuals in relation to the multi-dimensional network of social systems that make up the world we live in.

> **Status:** The social honour or prestige which a particular group is accorded by other members of a society. Status groups normally involve distinct styles of life – patterns of behaviour which the members of a group follow. Status privilege may be positive or negative.

9.3.1 Characteristics of Status

A status often includes the following characteristics:

1. Status is the result of needs and interests of society;
2. Status has some degree of authority over others;
3. Status is relative;
4. Status may also indicate social stratification;
5. Status has certain privileges and immunities, such as the right to use certain premises, the services of a secretary; etc.
6. Status has some degree of prestige;
7. Status may also have right to remuneration.
8. Status cannot be isolated from role.

9.3.2 Types of Status

Statuses are culturally defined, despite the fact that they may be based on biological factors such as sex, caste or race. There are two different kinds of status that people occupy; ascribed status, and achieved status.

An ascribed status is a social position that is assigned at birth and is, therefore, usually permanent. Hence, an ascribed status is one into which a person is born and in which he or she remains throughout his or her life, e.g., sex, caste, race and age. A Brahmin, for example, enjoys the ascribed status of a Brahmin by virtue of his birth. In addition, sex, ethnic background, place of birth, and family name supply assigned statuses. Such statuses are said to be ascribed. Ascribed statuses are usually fixed at birth. In India, caste status is generally ascribed, although it has been going through several changes through 'sanskritization' and 'inter-caste marriages'. In some countries social class also comes under ascribed status which is arbitrarily given by society.

An achieved status is one that is chosen or achieved, such as a married person, a parent, a friend, a doctor or an engineer. An achieved status is acquired through one's own efforts. Society recognizes such changes in achieved status.

Statuses which are not fixed by inheritance, biological characteristics, or other factors, over which the individual has no control, are known as achieved statuses. An achieved status is entered as a result of some degree of purposive action and choice. Thus, an achieved status, by contrast, is one that is based on something the person has done. The status of author is gained by publishing books; that of husband is gained by obtaining a marriage license and getting married. No one is born as an author or as a husband. Thus, an individual's marital status and occupational status are achieved.

Some statuses appear to have both achieved and ascribed elements. To gain a Ph. D. is definitely an achievement. But once one has it, it becomes a permanent part of one's self and role and is also referred to as such by others. So for all intents and purposes it becomes ascribed. Some statuses are ascribed to individuals; others are achieved by them. Ascribed derive from membership in involuntary groups, achieved statuses from membership in voluntary groups. Age status and sex status, for example, are both obviously ascribed, not achieved. These statuses depend upon biological conditions and there is little we can do about them, beyond concealing our real age.

INTEXT QUESTIONS 9.1

Fill in the blanks with appropriate words:

1. Members in a social system are differentiated according to __________ they occupy in the group.
2. Two parts of a social position are _______ and ______.
3. You occupy a status but you play a ________ in society.
4. Two types of status are ________ and ________.
5. Give an example of ascribed status __________.
6. Give an example of achieved status ____________.

9.4 SOCIAL ROLE

> The concept of status is related to the concept of "role" that is, what Linton calls the more dynamic aspect of status that we shall discuss both in this context and in relation to reference groups. It is impossible fully to dissociate them. Thus, a role is the dynamic or the behavioural aspect of status. It is the dynamic aspect of status and is a combination of rights and duties.

Every status has one or more roles attached to it. Statuses are occupied, but roles are played. Role is the expected behaviour pattern attached to a status, carrying certain specific rights and obligations. A role is the manner in which a given individual fulfills the obligations and enjoys its privileges and prerogatives. A role is what an individual does in the status he occupies. It is obvious that different individuals do different things in the same statuses, and it is the concept of role that enables us to take account of these differences.

The concept of **social role** is widely used for the purpose of social interaction in sociology, originating from a theatrical context. Roles are socially defined expectations which a person in a given status or **social position** fulfills. In this context, a role is a set of ideas associated with a social status that defines its relationship with one or more position. The role of teacher, for example, is built around a set of ideas about teachers in relation to students. *Beliefs*, about whom they are, *values* related to goals they are supposed to pursue, *norms* about how they are supposed to appear and behave, *attitudes* about their emotional pre disposition towards their work and students. The role of student usually includes the belief that students know less than teachers; the value that learning is good an end of itself and the expectations that student will arrive on time, work hard, and learn what is assigned to them and that they will maintain an attitude of respect towards their teachers and other students.

If all of the various roles associated with occupying a particular status are combined, the result is role set. Sometime role conflict occurs when people are confronted with contrary or incompatible role expectations in the various social they occupy in their lives. For example, a parent may feel conflicting obligations to employer who demand full devotion from him/her and children who need to be cared for, when they are sick.

There are a variety of responses for resolving or minimizing the effects of role conflict. The first is to choose which role is more important and then violate the expectations associated with the other role. A second response is to leave one of the conflicting statuses (a person might quit a job if it interferes too much with parenting responsibilities). A third response is to engage in role segregation, the practice of separating various role-partners from one another (doctor, for example, often refuses to treat members of their own family). A fourth response involves maintaining a role distance, a method for minimizing role strain associated with a disagreeable role. For example, managers who must dismiss large numbers of employees in order to lower costs and make firms more competitive may resort to a variety of techniques to dissociate themselves from what they have to do.

> **Social Role:** The expected behaviour of an individual occupying a particular social position. The idea of social role originally comes from the theatre, referring to the parts which actors play in a stage production. In every society individuals play a number of different social roles, according to the varying context of their activities.

9.4.1 Characteristics of Role

1. Role is a dynamic aspect of the status;
2. Role exists in status. Role can not be isolated from status;
3. Role is not found in vacuum. It has a strong cultural aspect;
4. The normative aspect of role is culture;
5. Role is relative.

There are no roles without statuses or statuses without roles. Just as in the case of status, the term role is also used with a double significance. Every individual has a series of roles deriving from the various patterns in which he participates and at the same time a role in general, which represents the sum total of these roles and determines what he does for his society and what he can expect form it.

Each status typically includes a number of roles. A person who holds the status of teacher behaves one way with students, another way with other faculty members and still another way with the principal. The collection of roles that goes with a given status is termed a - roles set.

Social roles regulate and organize behaviour. In particular they provide means for accomplishing certain tasks. It can be argued, for example, that teaching can be accomplished more effectively if teacher and student perform their appropriate roles. This involves the exclusion of other areas of their lives in order to concentrate on the matter in hand. Roles provide social life with order and predictability. Interacting in terms of their respective roles, teacher and student know what to do and how to do it. With knowledge of each other's roles they are able to predict and comprehend the actions of the other. As an aspect of culture, roles provide an important part of the guidelines and directives necessary for an ordered society.

9.4.2 Types of Role

A role-pattern emphasizes "performance" if one pays particular attention to what the occupant can do and how well he can do it, relatively regardless of his age, sex and group memberships. Linton makes distinction between "ascribed" and "achieved" roles. A role is said to be "ascribed" if its occupants acquire it automatically as a result of certain objective characteristics or relations to others

Notes

which are beyond their control. The most important bases of ascription are birth into a particular family, birth order, sex and age.

> **Ascribed roles:** A role that an individual acquires automatically at birth, or on the attainment of certain age. The most universally ascribed role is one's sex role, male or female. Different age levels are also associated with different expectations. Roles based on one's birth as a member of particular racial, caste or religious groups are ascribed. Thus, in these types of roles, birth is the basic influence, for example traditionally speaking being born in a certain caste will imply certain role behaviours as a priest's son will train to be a priest.

Technically any role is said to be "achieved" if it is not "ascribed".

> **Achieved roles:** A role that an individual has because he has either chosen or earned it. It is the result of his efforts and his action. Thus, roles, which are gained by personal efforts, are known as achieved role such as a general in the army, doctor or an engineer and so on.

INTEXT QUESTIONS 9.2

Fill in the blanks with appropriate words:

1. A __________ is the dynamic aspect of status.
2. A combination of various roles associated with a particular status is called
   ______________.
3. Role cannot be __________ from status.
4. The normative aspect of role is ______________.
5. Two types of roles are ________ and ____________.

WHAT YOU HAVE LEARNT

- We began this chapter with some intimations of the importance of status and suggested that the total meaning of many social situations depend upon the statuses involved.
- We emphasized in addition that a very large number of the social relations between individuals in a complex society are status relations.

- We also made a distinction between status and role. Status is a structural phenomenon and role is a behavioural phenomenon: status is a concept of sociology, role a concept in social psychology; status depends upon social structure, role upon the personalities and capabilities of individuals. Although status and role are usually found together, it is impossible to imagine situations involving status without role and role without status. People occupy statuses, they play roles. The norms, however are attached to the statuses. Since the norms are constantly changing in a changing society, statuses too do. Statuses and roles may, however, change in relative interdependence of each other. New statuses arise in society and old ones disappear. In occupational statuses especially, competent and capable incumbents may expand the range of obligations and privileges whereas incompetent and incapable incumbents may exert an opposite influence. We have also discussed "ascribed status" and "achieved status" and also "ascribed role" and "achieved role"

INTEXT QUESTIONS 9.3

1. What is master status?

2. What are Relational and participatory statuses?

3. Mention any four characteristics of role.

TERMINAL EXERCISE

1. Define social position.
2. Define social status. Discuss the interrelationships between social status and role.
3. Define status and role and distinguish between them, using examples.
4. What are the basic differences between ascribed and achieved status? Illustrate each.
5. What is role? Discuss different kinds of role.

6. "Statuses are occupied, but roles are played." Comment.
7. What is role conflict? Discuss the mechanisms for handling role conflict.
8. Write short notes on following:
   a) Status set
   b) Role set
   c) Ascribed and Achieved Status
   d) Ascribed and Achieved role
   e) Role strain and Role conflict
   f) Role distance

ANSWER TO INTEXT QUESTIONS

9.1 1. Social positions 2. Role and status

3. Role 4. Ascribed; achieved

5. e.g. Brahmin: male-female etc. 6. e.g. Engineer; doctor; teacher etc.

9.2 1. Role 2. Role set 3. Isolated

4. Culture 5. Ascribed; achieved

9.3

1. Refer to section 9.2
2. Refer to section 9.3
3. Refer to section 9.4

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10

CO-OPERATION, COMPETITION AND CONFLICT

By now, you are familiar with some of the basic concepts used in sociology such as society, community, group, individual and association. Infact, they provide the basic structure to the society. Society is not static. It is ever changing. Changes came through interaction among members of the society. The interaction reflects in the activities of human being in society through contact and communication. In this context, there are certain mechanisms by which individuals and groups carry out activities according to their needs and requirements which are known as 'social processes'. Co-operation, competition and conflict mark the basic principles of various types of activities performed by the individuals in a given social context.

Did you ever realize that you can not see society? You can only see the individuals interacting with one another. Behind these interactions, there is a meaning or purpose. This is expressed in a variety of ways in inter-personal relationship with friends, family members, neighbours, acquaintances and strangers in the term of co-operation, competition and conflict.

OBJECTIVES

After studying this lesson you will be able to:

- explain the concept of social processes;
- identify the manner in which individuals and groups carry out their activities;
- describe the nature and types of social interactions;
- state the basic concept of co-operation and its nature;
- explain the basic concept of competition and its nature;
- describe the basic concept of conflict and its nature; and
- explain co-operation, competition and conflict as a social continuum.

10.1 SOCIAL PROCESS AS SOCIAL INTERACTION

Social process has a wider connotation. It comprises of events that took place in the past. It is also based on traditions, mores, morals and instincts. These may be abstract and unconscious in nature, where as social interaction is concrete, based on reciprocity, real and social contact situation.

Social process is concerned with different changes in life of the group. It depends upon the nature of interaction, which may include the historical, cultural, political and economic, religious and social aspects. Interaction refers to an action done in response to another action. It becomes social process when interaction is repeated.

When a husband and wife help each other out of love, affection and sympathy, it assumes the form of co-operation and it becomes a social process.

> Social interaction and social processes are inter-related. One does not exist without the other.

Thus, "social processes mean various modes of interaction between individuals or groups including co-operation and conflict, social differentiation and integration, development, arrest and decay." In other words "social process is a manner in which the relations of the members of a group, once brought together acquire a certain distinctive character."

Social interaction, as distinguished from social process, is concrete, real and based on communication, social contact and reciprocal relationship. The members of a society, bound together in a system of mutual influence is described as social interaction. It refers mostly to the contemporary social situation and thus considered as concrete and real.

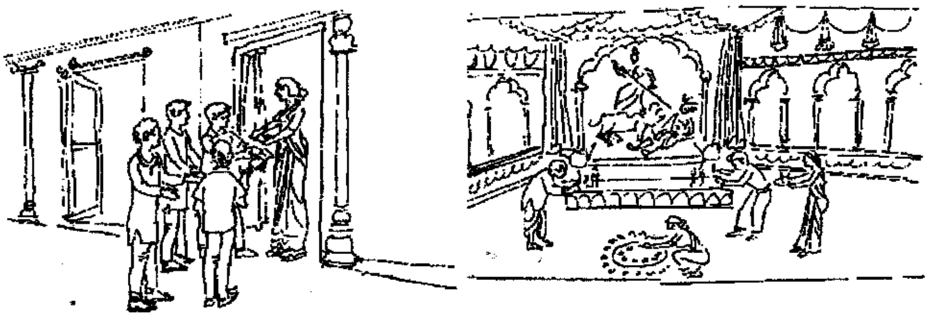
Thus, social interaction is a complex process and comprises three major forms of interaction : co-operation, competition and conflict.

10.2 CO-OPERATION

Co-operation generally means working together for a common objective.

Have you ever noticed the behaviuor of the people in your village or neighbourhood, when a community festival like Christmas, 'Durga Pooja', Guru parb, Eid, 'Jansmastthami' or Ramlila is organized. Some volunteers move from house to house, from shop to shop to collect donations from the members who belong to their own community ,neighbourhood or village. All these donations are pooled together and the members of celebration group decide the manner in which these

should be spent. Celebration of such festivals is not possible unless the members co-operate with one another at every level. Decoration of the festival place, and sacred observance of the rituals, etc., are examples of co-operation. Such a co-operation is a regular feature, which takes place every year. The volunteers and organisers might change from year to year but the observance of the activity continues.



Collecting funds for orgnising social activities

10.2.1 Types of Co-operation

Co-operation can be of direct or indirect type. When individuals perform similar activities together – such as praying or worshipping together, farming, moving a pile of stones or pushing a motor car out of mud – the co-operation among them is called direct co-operation. On other hand, indirect co-operation is obtained when people perform dissimilar tasks towards a common end. Each has its specialized role to play. For example, when carpenters, plumbers, masons, architects and unskilled labourers work together to construct a house, this type of co-operation is based on the principles of specialized knowledge and skills of each individuals. In modern society, one comes across more and more of indirect co-operation due to technological progress leading to role specialization.

Co-operation can also be classified into (i) primary co-operation, (ii) secondary co-operation, and (iii) tertiary co-operation. **The co-operation found in primary groups such as family and peer groups (friends) is called primary co-operation where people have to choose face to face relations**. In these cases, the interests of the individual merge with the interests of the primary group. **Secondary co-operation** is found in the secondary group such as **government, industrial houses, voluntary organization and trade union**, etc where people co-operate for certain interests. The tertiary co-operation is found when individuals or groups who otherwise compete with one another, come together and co-operate

with each other for a specific purpose. For example, the co-operation obtained between different political parties for a short time span.

Co-operation is a process, which is highly essential for the maintenance of social order. Therefore, co-operation is considered as associative social process. It is a universal phenomenon. If we are to live as members of the society, we can not do without co-operation.

Co-operation is goal-oriented and conscious form of social interaction. It involves two elements:- (i) Common end, and (ii) organized effort. All the individual members have a common end, i.e. celebration of the festival. But they can do it only when all members co-operate with one another in an organized manner. This is an example of co-operation at the level: for example, family, community and nation. Family members co-operate with each other in terms of sharing economic, emotional and social requirements of one another. If one of the members falls sick or comes under mental tension for certain reasons, all other members, leaving aside their routine work, give special attention to the ailing member. If one is busy in seeking appointment with the doctor, and taking the ailing member to the doctor or getting medicine for her, others are busy in making the prescribed diet or are with her and attend to her routine requirements. It is due to the cooperation of family members, the person in distress is able to cope up with the stressful situation.

Co-operation at the level of family is not necessarily to be understood at the time of crisis. In the everyday life, the members co-operate with one another in terms of meeting day-to-day household requirements. Collection of fire-wood or arranging for other sources of fuel, grinding of the cereals, buying of vegetables, cooking, taking care of children, looking after domesticated animals, watering the plants and fetching or storing the water-all are smoothly possible when the family members cooperate on a daily basis. The underlying principle of division of labour makes this kind of co-operation possible.

INTEXT QUESTIONS 10.1

From the given options choose the right answer by filling the blank or putting a tick (✓) mark.

1. Co-operation involves

   (a) Common end and organized effort.

   (b) Differential end and organized effort.

(c) Two ends and one action strategy.

(d) None of the above.

2. The activity of ________________ characterize co-operation.

(a) participating in debate.

(b) building a house.

(c) appearing in the examination.

(d) contesting the election.

3. Celebration of festivals say for e.g, Dussehra, Eid or Janamasthami etc. needs a group effort which symbolise

(a) competition

(b) conflict

(c) co-operation

4. Co-operation is __________ form of social interaction.

(a) Disjointed.

(b) Goal-oriented.

(c) Culture specific.

5. Sociologists have classified co-operation into ______________.

(a) Direct and indirect type.

(b) Primary, secondary and tertiary type.

(c) Both the above (a and b).

(d) None of the above.

6. In modern society, one comes across more and more of ___________ kind of cooperation.

(a) indirect

(b) straight forward

(c) direct

(d) only competition.

7. The principle of division of labour refers to a situation when:-

(a) Each individual or a group has its specialized role to play.

Notes

(b) All individuals and groups performs the same task.

(c) Both of the above (a and b)

(d) None of the above.

10.3 COMPETITION

Competition is also a form of interaction. It is a struggle between individual or groups of individuals, who are not necessarily in contact and communication. Competition, however, is continuous, impersonal and unconscious struggle between individuals or groups for satisfaction of their unlimited wants. This is because of their limited supply which all may not have.

Competition is a struggle for position to gain economic status. The status of the individual, or a group of individuals, in the social order is determined by several indicators, such as income, wealth, social, prestige, political power, education, etc. Competition is defined as a contest to obtain something, which does not exist in adequate quantity to meet the demand.

Competition refers to a social process where individuals and groups try to acquire which are scarce ,such as goods, commodities, services, social positions, political power, economic and occupational opportunities. There are many takers of these items. Everybody wants to have these items but these are very few. Society believes in giving equal chance to all its members to have access to these scarce items.

Competition is a social process, which characterises the interaction process in formal institutional setup. For example in schools and colleges, the student compete with one another for securing highest marks and top position. They also compete in sports, debate and public speeches, essay writings, drama, painting and exhibition and various other fields. There are rules for all these competitions. A person who performs best following all the rules, wins the competition and gets the award.

A brief discussion with the help of two examples will make our task easier. Have you ever thought of taking various examinations that are held to recruit people in different jobs/services in Banks, Railway, Military and Civil Services. These jobs are not only scarce but also yields lot of respect and honour. The recruitment process involves mechanisms to ensure the processes of selection and elimination. For example, the Union Public Service Commission (UPSC) conducts examination for recruitment of persons to Indian Administrative and allied services. One of the main purposes of this test is to select a few and eliminate the major chunk of

candidates to appear at the main examination. There are definite rules for appearing in such examination: rules pertaining to minimum qualification, combination of optional subjects, certain languages as medium of examination, age limit, limit on number of attempts a candidate can take etc. The candidates appearing in such examination have to abide by these rules. In other words they have to compete with other within the framework of these rules. Such a competition leads to selection of suitable candidates to be appointed against these prized and respectful positions of the society.

The election of municipalities, state assembly or national parliament is a social process, characterized by competition. There are specific rules of election regarding filing of nomination papers, withdrawal of nominations, codes of conduct for electoral campaigning and such other rules. The contesting candidates have to operate within the framework of electoral rules otherwise their candidature is declared invalid.

Competition is the fundamental form of social struggle and occurs when demand outruns supply. The basic terms of competition are "a population of insatiable wants and a world of stubborn and inadequate resources". In our society, for example, there are generally more takers of jobs than the jobs available, hence there is competition for available places. Among those who already have employment there is a competition for getting better position and promotions. There is a competition not only for bread, but for luxury, power, social position, name and fame etc.

10.3.1 Characteristics of Competition

(i) **Competition is impersonal struggle.** Competition is never personalized. According to some sociologists competition refers to interactions without social contact. It is usually not directed against any individual or group in particular.

(ii) **Competition is mainly an unconscious activity but at times conscious competition also takes place.** Whenever the competitions shift their interest from the objects of competition to other competitors, it is called rivalry or personal competition. Personal competition or rivalry is a conscious activity.

(iii) **Competition is universal.** No society is devoid of competition. However, the magnitude and the degree of competition might vary from society to society. **Competition is found in all known human society and culture.**

(iv) **Competition is regarded as conducive to progress.** Fair competition is conducive to economic as well as social progress and even to general welfare because it spurs individuals and groups to exert their best efforts. Its obvious connection with what is called 'progress' has led some sociologists to regard

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it as the essential features of modern civilization. Competition provides the individuals better opportunities to satisfy their desires for new experiences and recognitions.

(v) At times **competition can be vicious both for individuals and groups. It may create emotional disturbances.** Unfair competition has the most disintegrating effects. Both co-operation and competition constitute the underlying essence of most of the social interactions in everyday life. No society is exclusively competitive or exclusively cooperative.

(vi) Competition refers to both associative and dissociative dimensions of social process.

INTEXT QUESTIONS 10.2 & 10.3

From the given options choose the right answer by filling the blank or putting a tick (✓) mark.

1) When the individuals and groups try to achieve scarce items for which there are many takers it indicates the ____________________ amongst them.

   (a) co-operative behaviour

   (b) competitiveness

   (c) adjustment

   (d) social contact

2) Whenever the competitors shift their interest from the objects of competition to other competitors it is called__________.

   (a) indirect competition.

   (b) treachery.

   (c) rivalry.

   (d) peaceful co-existence.

3) Members of a society compete with one another when___________.

   (a) more individuals applying for limited number of jobs.

   (b) there are less number of individuals and more number of opportunities.

(c) Both of the above (a and b).

(d) None of the above.

4) Competition is regarded as ________________ to progress.

(a) hindrance

(b) conducive

(c) closed

(d) contradictory

5) Competition is a struggle mainly carried out at__________.

(a) personal level

(b) conscious level

(c) impersonal level

(d) none of the above

6) Interaction without social contact is called

(a) co-operation

(b) competition

(c) conflict

(d) none of the above

7) A social process is characterized by

(a) Only co-operation

(b) Only competition

(c) Both the above (a and b)

(d) None of the above

10.4 CONFLICT

Conflict as another form of social interaction is a process of opposition. It is inherent in every society or social system and is reflected in the attitude, behaviour, stereotypes and social distance. The process of conflict arises when the norms and values of one group come in clash with that of the other or when a group struggles for its own values and objects against others. Sometimes conflict is also

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apparently noted when an individual or a group seeks to attain its own ends in ways which obstruct the attainment of the same ends by others.

The process of conflict includes abhorrence, animosity, antagonistic attitude, contempt, enmity, hatred, rivalry and tension, etc. and the expression of these may be found in their stereotypic statement as well as in their action such as in maintenance of social distance, rules of inter-dinning and so on. Besides, conflict also leads to direct confrontation, fight, quarrel, enemity, disagreement and filing suits, etc. Thus, conflict is regarded as a dissociative social process by the sociologists.

In competition the rules are observed but in conflict, there are primarily no rules. Conflicting situations emerge when the interests of interacting individuals or groups clash with one another. The most common examples of conflict which we see in everyday life are: conflict between brothers claiming their individual share in the property after the death of the father, conflict between two caste groups in a village, conflict between different political parties at the local level and so on.

Earlier, sociologists did not consider conflict as a social process as it conveyed primarily an antisocial activity. Later it was pointed out that conflict is not pathological. Sometimes conflict performs certain important functions. Conflict has certain positive consequences for the society. At least, it recognizes the divergent opinions and new points of view and becomes quite instrumental in bringing about social change.

Conflict refers to the deliberate attempt to oppose, resist or coerce the will of others. As a process, conflict is the opposite of co-operation. Conflict might lead to antagonism, violence or threat to peace.

10.4.1 Characteristics of Conflict

(i) The nature of conflict might vary from society to society but it is found in every society. Therefore, conflict is universal. However, no society is characterized exclusively by conflict.

(ii) Conflict is a conscious action. The members involved in it deliberately oppose one another to achieve their respective goals.

(iii) Conflict primarily remains a personal activity. At times it acquires greater intensity and involves many people. In such cases it is manifested at the level of particular social groups or it might involve the entire society.

(iv) Conflict is a social process, which becomes visible intermittently. It is not a continuous process. For example, conflict between two rival groups in a.

village might take violent form to be followed with a period of peace of tranquillity before it could recur. Therefore, conflict lacks continuity.

(v) Conflict leads to social change. Conflicting ideas and conflicting opinions are pre-conditions of social change. If a society continues to remain in the state of equilibrium it will remain static unless there is a social disequilibrium. Conflict is an expression of disequilibrium.

Sociologists mostly trace the origin of conflict in social, political and economic relations existing between individuals or and groups of individuals. Such relations reflect the inherent inequality. Thus, inequality is a basis for the origin of social conflict. A sense of relation or absolute deprivation prevailing at the level of individual or group is a major factor for the origin of the conflict. The conflicting parties are aware of the fact that they are in conflict with their opponents and this awareness is necessary for the conflict to exist. Sociologists do not regard the innate biological nature of human beings as potential source of conflict. On the other hand, they attribute asymmetrical social, political and economic relations coupled with the sense of relative deprivation as the root cause of social conflict.

10.4.2 Types of Conflict

Conflict can be of various types. They are (i) war, (ii) feud, (iii) litigation, and (iv) conflict of impersonal ideals. War is a type of group conflict which all of us know. War results from a deep seated antagonistic impulse in man. Feud is an intra-group form of war caused by some injustice alleged to have been done by one group to another. Litigation is a judicial form of conflict. The best example of the litigation is the court case. Conflict carried out by individuals for an ideal (not for themselves) is called the conflict of impersonal ideas.

Some sociologists have given various classification of conflicts. We shall discuss some important ones :

(i) Conflict can be either (a) manifest (overt) or (b) latent /covert). The manifest type can be observed but the latent conflict primarily remains invisible.

(ii) Conflicts can be either (a) coorporate or (b) personal. Coorporate conflict occurs among the groups within a society or between two societies. Communal riots, war between nations, strike by the industrial labourer are the examples of corporate conflict. On the other hand, personal conflict occurs within the group, due to envy, hostility, jealousy or breach of trust.

(iii) Conflict can be purely temporary (ephemeral) or perpetual (enduring). Conflict between individuals on a road side, village shop, city buses for small and petty reasons are the best examples of ephemeral conflicts. Such conflicts do not

last over a long period of time. People generally forget and come back to their normal life. On the other hand, conflict between two rival groups of a village or two feuding clans of a tribe are the examples of the perpetual conflict. In such cases conflict is also not continuous. It is stretched over a long period of time and sometimes extends over several generations. However, there are intermittent periods of peace and social harmony followed with turbulent periods of conflict.

10.5 CO-OPERATION, COMPETITION AND CONFLICT AS SOCIAL CONTINUUM

The processes of co-operation, competition and conflict are the basis of all forms of social interaction. However,people can co-operate with one another or could enter into conflict depending on the situation. For example, candidate competing for jobs might do the preparation together co-operating with one another in terms of discussion, exchange of notes and other materials. Or, they could become jealous of one another and even adopt unfair methods, which might involve violence to deprive the competitors of adequate opportunities to do well in the examination. Co-operation, competition and conflict are found in all societies across the world. They are interwoven in such a way that it would be difficult to separate them. The nature and extent of these processes may vary according to distinctive local, social and cultural conditions but their presence is universal and considered as social continuum.

INTEXT QUESTIONS 10.4 & 10.5

State True or False against each statement

a) Conflict arises when the norms and values of one group comes in clash or struggle with others.

b) In competition, the rules are observed but in conflict there are no rules.

c) Conflict never leads to violence or threat to peace.

d) Conflict never leads to social change

e) The process of cooperation, competition and conflict lie at the basis of all forms of social interaction.

WHAT YOU HAVE LEARNT

- Co-operation, competiton and conflict mark the basic principal of various types of activities performed by the individuals in a given social context.
- Co-operation generally means working together for a common interest.
- Co-operation can also be classified into (i) primary co-operation (ii) secondary co-operation and (iii) tertiary cooperation.
- Co-operation is goal oriented and conscious form of social interaction. It involves two elements.
- Competition is a struggle for position to gain economic status.
- Competition is the fundamental form of social struggle and occurs when demand outruns supply.
- Competition is found in all known human society and culture.
- Competition can be vicious both for individuals and groups. It may create emotional disturbances.
- Conflict as another form of social interaction is a process of opposition.
- Conflict is the opposite of cooperation.

TERMINAL EXERCISE

1. Explain the concept and meaning of social process.
2. Describe the characteristics of competitions.
3. Write short notes on:

   a) Social interaction

   b) Primary and secondary co-operation.
4. What do you understand by co-operation of goal-oriented and organized. Explain it.
5. State different types of conflict.

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ANSWER TO INTEXT QUESTIONS

10.1	10.2	10.3
1- a	1) a	a) - T
2 - b	2) c	b) - T
3 - c	3) a	c) - F
4 - b	4) b	d) - F
5 - b	5) - c	e) - T
6- a	6) b	
7 - a	7) -c	

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11

ACCULTURATION, ASSIMILATION AND INTEGRATION

In the previous lesson we have discussed some of the social processes as expressed in social interaction. Imagine a situation when individual members co-operate with each other compete with one another and engage in conflicting behaviour with one another or with opponents. We can say that co-operation, competition and conflicts are social processes primarily concerned with the nature of social interaction between individuals or groups. however, there are other forms of social processes operating in society at large. These are processes of acculturation, assimilation and integration. Such processes do not describe the nature of individual interaction in given social situation. On the other hand, they throw some light on the outcome of such interactions at the level of the entire society and culture. Thus, in brief we can say that the previous lesson describes the nature of social interaction at the level of individuals or groups; whereas this lesson would deal with the implications of these interactional processes for society at large. Therefore, this lesson will mainly focus on those social processes of social and cultural change.

Many culture traits are common to all societies such as love and hate, pride and prejudices, sex and ceremonies. The cultural differences are reflected in geography, human ingenuity, technology, education, conflict of interest, inherited and tradition backed notions. This lesson explores the concerns and issues relating to different aspects of social processes, a prime concern for the study of social relations with individual living in groups with others.

OBJECTIVES

After studying this lesson, you will be able to:

- explain the concept of Acculturation, Assimilation and Integration as processes of culture change and culture contact;
- explain the nature and factors of these three processes;
- correlate inter-relationships and variations, in these three processes; and
- explain the ways and means to achieve these social processes in different social and cultural groups.

11.1 ACCULTURATION

Acculturation means transmission of cultural elements from one social group to another. Acculturation is a process of culture change, which results due to contact between communities belonging to different cultures. In case of acculturation both the cultures get mutually affected as the culture traits of one culture move into the other culture and vice versa.

Culture contact operates in all societies and groups. It is possible only when people are desirous of accepting the new traits and continue to follow old traits.

Culture is not inborn. After birth an individual learns cultural values, practices, traditions and norms while growing up in the given physical and social environment. On the other hand there is nothing called pure or pristine culture. Cultural insulation in an absolute sense is not possible. No culture can survive in isolation. A culture is a dynamic process characterized by continuity and change.

Culture contact is facilitated by modern means of transport and communication. Such contacts between members of two different cultures help in mutual borrowing of different cultural traits. For example, the areas affected are art and artifacts, dress and food habits, language and literature, practices and rituals in their economic, social and religions life at . Such borrowing is visible more in material culture and values, which are more or less common. Mostly in the process of acculturation, borrowing of such cultural traits reflects influence of dominant culture on those which are either numerically smaller or are new comers or immigrants. Acculturation means transmission of cultural elements from one social group to another. Some times it could also be the other way round.

Education is a strong factor in acculturation as it influences the community through the ideas and motivation that are transmitted. Modern means of transport and communication are equally important factors to reflect the process of acculturation.

The cultural borrowing and cultural export cannot be taken for granted. The borrowing depends upon the borrowers' capabilities and capacity to accept and adopt change. Culture cannot be adopted in toto or completely. A wholesale transplantation of culture can not be possible.

Acculturation is a universal and continuous process, which takes place over a period of time. The process of continuity and change as well as unity and extension characterizes culture. In an acculturation situation the conflict between traditional culture and modernity might not present any serious problem.

11.1.1 Characteristics of Acculturation

1. Acculturation could be either a conscious or an unconscious process. People borrowing the culture traits of other groups might be aware of the fact that they are borrowing or they might do it without realizing that these are being borrowed by them.
2. Acculturation takes place when two or more communities belonging to different cultures come together and start adopting each others culture trait. So it is a two way process of culture change. Both the groups involved undergo some change.
3. Acculturation does not take place overnight. It takes a long time before the members borrow the culture traits from other communities. But the time taken for acculturation is definitely shorter than the time taken for assimilation. So in comparison to assimilation, acculturation consumes relatively less time.
4. Acculturation can take place either through direct first hand contact or through indirect contact from a distance such as through radio, television, newspaper,, literature etc.
5. Acculturation is a pre condition of assimilation or integration. Once the situation of culture contact is obtained, it can lead to either assimilation or integration.

INTEXT QUESTIONS 11.1

Fill in the blanks with appropriate terms:

a) Acculturation is a process of ______________________________.

b) Acculturation is a ______________________________________.

c) It results due to mutual ______________________________.

d) Culture contact is facilitated by ________________ and ________.

e) Acculturation means ________________ of cultural elements from one social group to another.

f) Acculturation is ______________ and ____________ process.

g) Acculturation is a pre condition to ___________ and ________.

11.2 ASSIMILATION

Assimilation again is the result of culture contact. It is a common belief that more the persons interact, the more they are apt to like each other. The more they interact, the more alike they tend to become. There is a general belief that the more we know about others, the better we like them. Assimilation means that a person or group has acquired the values of another group to such an extent that it losses its identity. Assimilation is a process where close contact of persons of dissimilar cultures always results in fusion of cultural traits although borrowing may not be so pronounced in one direction as in the case of the other.

Assimilation is also conceived as a natural and unassisted process and practice. Assimilation is considered akin to the theory of "like mindedness". This idea was partly an outcome of the popular notion that similarities and homogeneity are identical with unity. The idea of assimilation was conceived to be that of feeling, thinking and acting alike.

Another meaning of assimilation is that the immigrant has contributed in the past and may be expected to contribute something of his own temperament, culture and philosophy to the future. This conception has its origin among the immigrants and has been formulated and interpreted by persons who are in close contact with them. This recognition of the diversity in the easements entering into cultural process is not, of course, inconsistent with expectation of an ultimate homogeneity of the product. It has called attention to the fact that the process of assimilation is concerned with differences quite as much as with likeness.

Assimilation is a process of interpenetration and fusion in which persons and groups acquire the memories, sentiments and attitudes of other persons or groups by sharing their experience and history and are incorporated with them in a common cultural life. In so far as assimilation denotes this sharing of tradition, this intimate participation in common experiences, assimilation is central in the historical process.

The modifications of attitudes in the process of assimilation are not only gradual, but moderate, even if they appear considerably enduring in their accumulation over a long period of time.

11.2.1 CHARACTERISTICS OF ASSIMILATION

1. Assimilation takes place without any deliberate and conscious efforts on the part of the groups involved in the process. Hence assimilation is an unconscious process.
2. Usually assimilation takes long time to materialize, When two cultures come in contact with one another it is only after a considerable amount of time that one gets merged with the other. Hence assimilation is a slow process.
3. Assimilation occurs when the cultures involved in the process are unequal. Some sort of ranking exists between them. One is the dominant culture and the other one is the subordinate culture. Usually the dominant culture absorbs the smaller cultures into its own fold leading to assimilation.
4. Assimilation is not a temporary phenomenon. It has lasting effects. The changes taking place in the culture due to assimilation continue for a long time.

INTEXT QUESTIONS 11.2

1. Which of the following statements is not true:
   a. assimilation is a temporary form of acculturation.
   b. assimilation is a slow process.
   c. assimilation is unconscious.
   d. assimilation is a product of acculturation.
2. Which of the following factors is a hindrance to assimilation.
   a. inter-marriages
   b. economic equality with cultural homogeneity.
   c. negative reciprocity with sharp cultural differences.
   d. none of these.
3. Assimilation is a process of ________________ (Fusion/Fission/Cultural disjunction/Integration)
4. In assimilation
   a. cultures involved are always equal
   b. cultures involved are characterized by homogenous social organization

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c. one culture is dominant and the other culture is either numerically small or marginal.

d. all of these

11.3 INTEGRATION

Integration is a process of integration into a single unit, out of separate parts. Integration, therefore, brings members to remain together and forces the members to remain in one group. Thus integration bring and stability in a group. It acts as a process of organisation. It is opposite to social isolation and a process of alienation and segregation. Group integration refers to group cohesion or group solidarity.

Integration is a group process sand is mainly concerned with individuals living in-groups or in the presence of other groups. It is, therefore, important to understand the needs and ways of forming groups. This knowledge will help us in understanding the degree and extent of cohesion in these groups.

Groups are formed to satisfy the needs of individual members. A group provides membership and security to its members and thus helps in generating sense of belonging to a particular group. It can be termed as demographic or statistical category. Another kind of group is called social category. This refers to persons who have the same status and perform the same role. A social group is characterised by patterned interaction, shared belief and values. The example of social groups is family, kin groups, village and caste etc.

In order to keep the members together and maintain the solidarity of the group, integration is the binding force. The group stability depends upon integration. It is this process, which compels the members to remain united in the group. Integration is a process to join together the members of a group and keep them in a single unit.

Group integration refers to social relationships between members of groups at different levels of integration. Such social relationships vary in degree and intensity and these may be referred to as highly integrated, loosely integrated or moderately integrated.

The levels of integration in different groups may be classified as family, clan, village, peer and caste, class, religion, region, state and national levels. At all these levels the family may be highly integrated whereas, the socio-cultural level of integration among other different groups would be loosely integrated. It depends on the varied situation and needs of various groups. During natural calamity and foreign aggression the integration at national level is very high reflecting national solidarity and national unity. Similar is the case with regard to region, religion, caste and other levels of socio-cultural integration.

11.3.1 Components of Integration

Integration is formed by the following components

i. Sharing of common characteristics facilitates group solidarity resulting from division of labour, reciprocal relationship and interdependence.

ii. Acceptance and observation of various norms set by the group is another unifying factor.

iii. Ethnocentrism or a preference for one's own culture among the members of a group is functional in promoting social control within the group.

iv. Discipline among the members unites the group.

The principal factors affecting integration of a group are interdependent activity, consensus and morale. Group cohesion and integration are strengthened by mutual satisfaction and not alone by social interaction.

11.3.2 Factors Affecting Integration

i. Size of a group: It is easier to integrate small size of groups for many kinds of activity than a large group.

ii. The primary group has greater potential to integrate.

The relationship between physical mobility and group integration may be viewed as an aspect of the problem of relationship between homogeneity and integration. Mobility introduces a stranger into the group and the problem is how to assimilate him without jeopardizing the group solidarity. here, it is stated that the larger the proportion of new comer, the greater is the resistance of the established group to their integration.

11.3.3 Characteristics of Integration

1. Integration is a complex social process in comparison to acculturation and assimilation.

2. It is complex because it requires a lot of structural adjustments on the part of the groups involved.

3. The communities of groups undergo changes in terms of some of the institution where as they retain the traditional features and practices in case of other institutions.

4. Integration refers to the process of uniting or linking cultural parts with the whole or mainstream culture.

The constituent cultures retain their cultural identity and at the same time they share some aspects of the common culture with which they are integrated.

INTEXT QUESTIONS 11.3

1. Mark the following as true or false:

(i) group integration refers to social relationships between members of groups at different levels of integration. (True/False)

(ii) acceptance and observation of various norms set by the group is not a factor. (True/False)

(iii) the size of a group affects its integration. (True/False)

(iv) the secondary group has greater potentiality as compared to primary group, to integrate. (True/False)

(v) integration is referred to as the process of organisation. (True/False)

11.4 ACCULTURATION, ASSIMILATION AND INTEGRATION

A comparison

you will be able to understand the concepts of acculturation, assimilation and integration with greater clarity. We attempt a comparative account of these three concepts highlighting the similarities and differences among them.

These three processes have certain common points as well as certain variations.

Some of the common points are mentioned below:

i. The basic principles of culture contact are acculturation, assimilation and integration.

ii. These form part and parcel of social processes. In other words, social processes constitute these three processes of social change in different culture and social group.

iii. Borrowing and acquiring various cultural traits are also common features in all the three.

iv. Transmission of cultural traits and their acceptance and adoption in different degree and extent is also common characteristic of these three processes.

Acculturation

- situation of culture contact
- where exchange of culture traits between two communities take place
- possible either through
  - direct first hand contact
  - or through indirect contact from a distance
- assimilation could be a process or a product

Assimilation

- when one culture losses its identity
- by getting absorbed into the other culture

Assimilation is a product of a long drawn cultural process.

Integration

- when several communities co-existing together adopt the culture traits of a common culture or mainstream culture
- without losing their respective identity
- Integration could also be a process or a product

Fig 9.21: *Relationship among Acculturation, Assimilation and Integration*

11.5 THE DIFFERENCES AMONG THEM COULD BE UNDERSTOOD FROM THE FOLLOWING

i. Assimilation refers to fusion of culture whereas, acculturation relates to transmission of cultural elements on a larger scale over a wider area. Integration, on the other hand brings member together and maintains cohesiveness and solidarity in the group. It brings about stability in the group.

ii. Acculturation is a continuous process as against integration, which is referred

to as a process of organisation. As distinguished from these two, assimilation is the end product of social contacted interaction.

iii. The process of assimilation takes a long period of time for fusion of different cultural values and ethos. As against this, an integration refers to cultural pluralism, voluntary and incomplete assimilation. This takes place in a short period of time. Acculturation at times is apparent, and causes quick social change.

iv. Assimilation is also considered as a natural and unassisted process whereas acculturation and integration are social processes and assisted by culture contact and can be promoted directly.

WHAT YOU HAVE LEARNT

- Acculturation means transmission of culture elements from one social group to another.
- Culture in not inborn. After birth, an individual learns cultural values, practices, traditions and norms.
- Social contact, even when slight or indirect, is sufficient for transmission from one cultural group to another.
- The changes in language in the course of contacts, conflicts and fusions of races and nationalities provide data for a more adequate description of the process of assimilation. In modern times the printing press, the book and the newspaper have tended to standardize languages. The press has made feasible language revival in connection with national movements on a scale impossible in earlier periods.
- The emphasis placed upon language as a medium of cultural transmission rests upon a sound principle. The idioms, particularly of a spoken language, probably reflect more accurately the historical experiences of the people more than history itself. The basis of unity among [illegible] people is linguistic rather than racial.
- Adoption of material culture traits can acquire greater magnitude without associated changes in the corresponding non-material dimensions such as ideology, norms and value system.
- The rapidity and completeness of assimilation depends directly upon the intimacy of social contact. By a curious paradox, slavery, particularly household slavery, has probably been, besides formal intermarriage, the most efficient device for promoting assimilation.

- The ceremonial adoption and initiation of aliens and strangers among primitive peoples are examples of assimilation.
- Assimilation like integration is a matter of degree. Ethnic groups not only contribute to the host culture, but they retain many of their own ways, so that the result is cultural pluralism, a mosaic of several groups. Cultural pluralism may often represent voluntary, incomplete assimilation.
- The immigrants show that the process of assimilation has two parts or stages, although the two may overlap in point of time. One is suppression of the parent culture, the other is the acquisition of new ways, including the new language.

TERMINAL EXERCISE

Write answers in 100-200 words:

1. Explain the concept and caning of

   a) Acculturation

   b) Integration and

   c) Assimilation
2. Compare between acculturation, integration and assimilation.
3. Differentiate between the characteristics of Acculturation, Integration and Assimilation.

GLOSSARY

Insulation	:	Segregation, separate
Pristine	:	Pure, uncontaminated, traditional in true sense
Fusion	:	Amalgamation
Incorporated	:	included
Interpenetration	:	Pervade thoroughly
Patterned Interaction	:	Mutually designed action
Group solidarity	:	Group cohesion

Anomie	:	Usual social disorder
Ethnocentricism	:	Strong likeness for one's own's own culture or tradition; treating One's own culture as superior

ANSWER TO INTEXT QUESTIONS

11.1

a culture change

b. two

c. contact

d. transport and communication

e. transmission

f. universal and continuous

g. assimilation and integration

11.2

a. (a)

2. (c)

3. Fusion

4. (c)

11.3

i) True ii) False iii) True

iv) False v) False

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MARRIAGE

You must be aware that marriage is an important social relationship. It is found everywhere in the world. Through marriage, two persons of opposite sex get social approval to live together as husband and wife.Marriage marks the beginning of a new phase of life for the bride and the groom. You must have participated in the joy and festivity associated with a marriage ceremony in any society.

The significance attached to marriage is reflected in society. The present lesson will acquaint you with this important social institution.

OBJECTIVES

After reading this lesson, you will be able to:

- define marriage;
- describe different types of marriage;
- explain functions of marriage;
- describe Hindu marriage as a sacrament;
- explain marriage as a contract among the Muslims; and
- explain the changes in the institution of marriage.

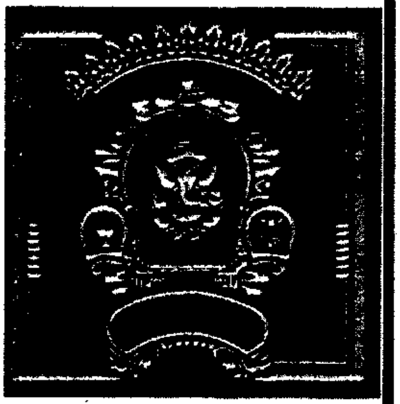
12.1 MEANING AND DEFINITION OF MARRIAGE

Marriage is an institution to satisfy physical, psychological, social, cultural and economic needs of men and women. It permits men and women to establish a stable relationship with each other in order to form a family.

Regulation of sexual activities through a stable relationship is the primary aim of marriage. Such a regulation is essential because sexual desire, if left unchecked, may cause serious disruption in society. It may lead to unnecessary competition for partners.

Hence, every society develops certain institutions to regulate the mating behaviour of its members. Marriage is one such social institution. In addition, marriage also authorises husband and wife to produce children and engage in many other socio-economic activities together.

In simple words, marriage has been defined as an institution for admitting men and women into family life, legitimating off-springs and establishing other rights and obligations of husband, wife and children.



Sample of a Wedding Card

Society gives its approval to the marital relationship between a man and woman generally in a civil or religious ceremony. After the ceremony is over, the husband and wife begin to live with each other, thereby forming a family. They give birth to children who are legally accepted by society. Married couples have to fulfil many obligations towards each other and society in general. In return, they get many rights and privileges.

Now, you can understand that marriage is a multi-dimensional relationship between a man and woman. It is different from other forms of transitory and purely biological matings to fulfill sexual desires.

INTEXT QUESTIONS 12.1

Write True or False against the statement.

(1) Marriage is a social relationship that marks the beginning of family life.

(2) Mark the correct answer:

Marriage is an important institution because:

(a) It is a permanent bond between husband and wife.

(b) It aims at procreation and maintenance of children.

(c) It regulates sexual behaviour and social harmony.

(d) all the above.

(3) Fill in the blank:

Society gives approval to the marital relationship of man and women in .... and/ or .... ceremony.

(4) What is marriage? Define it in one sentence.

____

12.2 TYPES OF MARRIAGE

Types and terms of marriage differ from society to society according to the norms or the rules related to marriage.

To understand the types of marriage, we would classify it according to the following criteria:

(i) Number of mates

(ii) Ways of acquiring mates

12.2.1 Types of Marriage on the Basis of Number of Mates

Marriage may be classified into two main types on the basis of number of husbands or wives a person may have at a time:

(a) Monogamy

(b) Polygamy

(a) Monogamy: (Mono= single, gamy = marriage) Monogamy is that form of marriage in which a man/woman remains married to only one woman/man at a time. One can marry in certain extraordinary circumstances such as the death of the spouse (husband or wife) or divorce.

Monogamy is the most prevalent form of marriage the world over.

(b) Polygamy: (poly =many, gamy = marriage) In this form of marriage, a man or woman is permitted to marry more than one woman or man and live with all the wives/husbands at the same time.

Polygamy may be further subdivided into two types:

(i) Polygyny

(ii) Polyandry

(i) Polygyny: (poly = many, gyny = female) Polygyny is that form of marriage in which a man is married to more than one woman.

Polygyny is permitted among the Muslims. Many tribal societies also follow polygyny. Historically also polygyny was practised. In ancient India you might recall that Raja Dasratha, father of Lord Sri Ram, had three wives.

Notes

(ii) **Polyandry:** (Poly= many, andry = male) Polyandry is that form of marriage in which a woman is married to more than one man. In other words, under polyandry, a woman is allowed to have more than one husband at the same time.

In some tribes like the 'Khas' of Uttranchal, a woman marries men who are brothers. This practice is called fraternal polyandry. In the epic 'Mahabharat' you must have come across the name of Draupadi who was married to all the five Pandavas.

Types of marriage on the basis of numer of mates

- **Marriage**
  - Monogamy
  - Polygamy
    - Polygyny
    - Polyandry
      - Fraternal Polyandry
      - Non-Fraternal Polyandry

If the husbands of a woman are not brothers, it is called non-fraternal polyandry. Such marriages are found among the Nayars of Kerala.

It would be interesting for you to know that polygyny appears to be the norm in a large number of societies. But, monogamy is the most prevalent form of marriage all over the world.

INTEXT QUESTIONS 12.2

(1) Mark the correct answer:

The form of marriage in which one man marries several women is called:

(a) Fraternal polyandry

(b) Non-fraternal polyandry

(c) Polygyny

(d) Polyandry

(2) Write True or False against the statement

Monogamy is the most widely prevalent form of marriage all over the world.

(3) Fill in the blanks;

Marriage by .... is the most common form of marriage among most of the Indians.

12.3 RULES OF SPOUSE-SELECTION

Every society lays down certain rules to govern the marital alliances among its members. Members are not allowed to marry whosoever they want. They have to abide by the prohibitive and prescriptive rules of marriage while selecting their marital partners. Some such rules are discussed here.

12.3.1 Prohibitive Rules

Prohibitive rules are those which put a restriction on the selection of mates. These rules forbid men and women from entering into marital alliance with a certain category of people. Such categorization is done according to the religious norms and local customs.

Some of the widely prevalent prohibitive rules are as follows:

a. **Incest Taboo:** Incest is prohibited in all human societies. Incest implies sexual or marital relation between two persons, who are related to each other by blood ties or, who belong to the same nuclear family.

   In every society, marital relation is prohibited between father and daughter, mother and son and brother and sister. This prohibition is known as **incest taboo.**

   Society also prohibits marriage among close kins. Among the Hindus of north India, for example, marriage among cousins, marriage with mother's brother, father's sister or brothers is also prohibited.

b. **Exogamy:** (Exo= outside, gamy = marriage) Exogamy is a custom which requires an individual to marry outside a specific group of which he is a member such as kinship group, a family, a clan, a village group or any other social group to which he may belong.

c. **Endogamy:** (Endo= within, gamy = marriage) Endogamy is a custom that requires marriage within one's own social group. The social group may be

one's own tribe or caste or religious group but not clan in most cases. Very rarely the clans are endogamous. Mostly, they are exogamous.

Tribes are endogamous social units. Castes among the Hindus are endogamous. Among the Muslims, there are two endogamous units, namely, 'Shia' and 'Sunni'. Among the Christians too, there are endogamous groups such as 'Roman Catholics' and 'Protestants'.

Traditionally, castes in India are endogamous groups. But inter-caste/inter-varna marriages in ancient times were permitted under the rules of hypergamy and hypogamy.

d. **Hypergamy (Anuloma):** is a social custom according to which a boy from upper caste can marry a girl from lower caste. Thus, a Brahmin boy can marry a girl from any lower caste or varna.

e. **Hypogamy (Pratiloma):** is the marriage in which a boy from lower caste marries a girl from higher caste. Such marriages were not encouraged in traditional Indian society. Hence, it was not possible for a Brahmin girl to marry lower caste/ varna boy and get acceptance from society.

12.3.2 Prescriptive and Preferential Rules

The above discussion has made you aware about the rules which put restrictions on the selection of mates. There are some other rules which give preference to certain types of alliances over others. In certain cases, there is prescription to marry within a particular kin group. These customs which prescribe or direct implicitly as to whom one should marry or prefer to marry are called prescriptive rules. Some of these rules are as follows:

a. **Parallel cousin marriage:** It is the marriage between the children of either two brothers or two sisters. Such marriages are aimed at strengthening the bond among two brothers or two sisters. Such marriage are exception to the rules of clan exogamy. Parallel cousin marriage is preferred among Muslims.

b. **Cross cousin marriage:** It is the marriage of a man with his maternal uncle's daughter (mother's brother's daughter) or paternal aunt's daughter (father's sister's daughter). Alternatively, it may be defined as a marriage of a girl with her mother's brother's son or father's sister's son.

This form has been the preferred form of marriage in several parts of India such as among Gonds of Madhya Pradesh and Oraon and Kharia tribes of Jharkhand. This is also practised in Maharashtra. Maternal uncle is the prescribed mate among some South Indian Hindus.

c. Levirate: Levirate is the custom in which a widow marries her husband's brother. Generally, husband's younger brother marries the widow. This practice is prevalent among the Toda of Nilgiri Hills.

d. Sororate: Sororate is the custom in which a widower marries the younger sister of his deceased wife. It is generally found among the tribes of central India such as Gond or Baiga.

INTEXT QUESTIONS 12.3

1. Mark the correct answer

   Marriage of a man of high caste with a woman of lower caste is called

   (a) Anuloma marriage

   (b) Pratiloma marriage

   (c) Polygamy

   (d) Polyandry

2. Fill in the blanks:

   Marriage between a man and sister of his deceased wife is called ....

3. Write True or False against the statement-

   Pratiloma marriage is marriage between woman of low caste and man of higher caste.

4. Match the following

(a) Exogamy	(i) Marriage of a widow with her husband's brother
(b) Endogamy	(ii) Marriage between the children of either two brothers or two sisters
(c) Levirate	(iii) Marriage within one's own social group
(d) Parallel cousin marriage	(iv) marriage outside one's own social group

12.4 FUNCTIONS OF MARRIAGE

Marriage in society performs the following basic functions:

(i) **Satisfaction of sex:** Marriage brings the two individuals together and allows them to have sex with each other in a socially approved manner. At the same time, married persons are permitted by society to have sexual relation with their respective spouses and not with anyone else. Thus, marriage regularises sexual relations.

(ii) **Procreation and nurturing of children:** Marriage fulfills the functions of producing children and bringing them up according to social norms. Procreation and nurturing of children is done in a family set-up, where both the husband and wife together look after their children so that they can survive and become physically and mentally strong. Relatives and friends also help the couple in taking care of their child/children.

A human child needs much more care and protection to survive than the offsprings of animals. It is an important function of marriage to ensure the survival of the child.

(iii) **Economic co-operation and security:** Marriage provides valuable and reliable help to an individual in economic activities. The couple, i.e. the husband and wife, work together at home, in the field or forest, in the cottage industry or in any other occupation to support the family they have set up. They also look after each other's economic needs. Together, they take care of their children's economic requirements such as food, clothing, shelter, education, medical and recreational needs and so on. Traditionally, only husband was supposed to earn money and the wife was expected to manage with this income. In modern times, however, it is quite normal to see both husband and wife contributing to family earnings.

(iv) **Companionship and emotional support:** Marriage provides a constant companion, a life-partner in the form of husband and wife. The bride and the groom are often not familiar with each other initially but as they begin to spend their life together, they gradually become each other's best friends. Their affection for each other grows with each passing year. They help each other socially, economically and emotionally, in joy and sorrow and develop a better understanding of each other's perspective in managing the family.

INTEXT QUESTIONS 12.4

1. Mark the correct answer.

   Which of the following can be considered important function of family:

   (a) Sexual fulfillment

   (b) Procreation of children

   (c) Economic support

   (d) All the above.

2. Write True or False against the statement:

   Marriage helps in the survival of groups as well as their culture. True/False

3. 'Marriage performs important function for the group as well as individual'. State whether this statement is right or wrong. Right/Wrong

4. Mention economic function of marriage.

12.5 HINDU MARRIAGE

12.5.1 Objective

In Hindu society, marriage is an important *Sanskar*. It is a religious duty. *Sanskar* is a ritual which purifies a person. Every Hindu must perform the religious duty i.e. *dhrama* of getting married. Through this, a person enters the second stage of life i.e. 'Grihastha Ashram', leaving behind the stage of *Brahmacharya Ashram*.

In traditional Hindu society, only a married man gets the right to participate fully in all the social and religious activities along with his wife.

The main objectives behind a Hindu marriage are the following:

(i) Performance of religious duty – *Dharma*

(ii) Giving birth to children – *Praja*

(iii) Sex satisfaction – *Rati*

Among the three objectives of Hindu marriage, the objective of *Dharma* has been given the greatest importance. It implies that one must marry in order to fulfill one's socio-religious duties. A married couple is expected to give birth to children who may carry on the family tradition to the next generation.

Sex–gratification is considered yet another objective of marriage in Hindu society. But, it is not the sole objective or the most important objective.

12.5.2 Hindu marriage as a sacrament

Hindu marriage is a sacrament which purifies a person. Marriage is considered so sacred that there is no provision for divorce in the Hindu texts. In fact, marriage is considered a union of two souls which remain faithful to each other forever.

The marital rites are performed before the most sacred God Agni (the Fire God) by reciting passages or *mantras* from the sacred scriptures. A sacred person, the *Brahmin*, solemnizes the marriage.

The bride and the groom exchange many promises to remain dutiful and faithful to each other. Well-wishers bless the couple for a happy married life.

12.5.3 Traditional Forms of Hindu Marriage

In the traditional Hindu society, the following eight forms of marriage were recognised. Out of these, first four were considered proper and desirable and the last four were regarded as undesirable-

- In *Brahma* marriage, a father gifts his daughter to a learned man of good character.
- In *Daiva* marriage, the father gifts his daughter to a Brahmin priest.
- In *Arsha* marriage, the groom presents some gifts like a pair of cows or bulls to the father of the bride before marriage.
- In *Prajapatya* marriage, a father gifts his daughter to a man after proper negotiation with his parents. Most of the marriages among the Hindus are of this nature.
- In *Asura* marriage, bride-price is given by the groom to the bride's father.
- In *Gandharva* marriage, the bride and the groom like each other and marry without taking the consent of the parents.
- In *Rakshasa* marriage, the girl is kidnapped and married without the consent of either the girl or her parents.
- In *Paisacha* marriage, the girl who is asleep, intoxicated or of unsound mind is forced to surrender her chastity. Later, the girl is given the status of wife.

12.6 MUSLIM MARRIAGE

12.6.1 Muslim Marriage as a Contract

Muslim marriage or *Nikah* is a civil contract between a man and a woman for the purpose of legalizing sexual relationship and the procreation of children. In this sense, it is different from Hindu marriage. The Muslim marriage-contract or agreement, can be broken at the will of the husband or wife. It can also be broken if either the husband or the wife fails to carry out the promises made at the time of marriage.

Muslim marriage is solemnized in the presence of witnesses including a priest-the *Maulvi*. The Maulvi recites holy hymns from the *Koran* and asks the bride and the groom to give their consent. Also, the husband must agree to pay the dower or the *Mahr* to his wife in the event of a divorce.

12.6.2 Forms of Muslim Marriage

There are four forms of Muslim marriage:-

(a) Nikah or 'Sahi Nikah'

(b) Fasid

(c) Muta

(d) Batil

- The marriage which conforms to the rules of marriage as laid down in the *Koran*- the holy book od Muslims, is termed as regular marriage or *Nikah* or *Sahi Nikah.*
- The marriage which fails to conform to a few conditions initially is called 'irregular marriage' or *Fasid.* The irregularity can later be removed and it can be converted into *Sahi Nikah.*
- Muslims also have a system of temporary marriage and it is called *Muta.* This type of marriage contract is valid for a fixed period of time and after the expiry of this period, marital relation is automatically dissolved. However, the children born out of this temporary union are given a share in the father's property.
- *Batil* is that form of mating which cannot be regularised because it violates certain basis principles of Muslim marriage.

12.6.3 Divorce or Dissolution of Muslim Marriage

Divorce among the Muslims is obtained by a very simple procedure. A husband can divorce his wife by using the word "*talaq*" thrice. But the husband must pay the dower (Mahr) promised by him to compensate the loss of financial stability provided by him.

A wife can also obtain divorce from her husband provided he agrees to her proposal of divorce. Such a divorce is called *Khula* (release).

If wife and husband separate by mutual consent, such dissolution of marriage is called *Mubarat.*

Marriage can also be dissolved by legal means through Muslim Divorce Act, 1939.

INTEXT QUESTIONS 12.5

1. Write True and False against the statement.

   The Hindu marriage can be dissolved at will.

2. Tick the correct answer:

   The most popular form of Hindu marriage is-

   (a) *Brahma* (b) *Prajapatya* (c) *Daiva*

3. Match the following :-

   (a) *Arsha* (i) marriage through proper negotiation between parents

   (b) *Gandharva* (ii) marriage by mutual consent of the boy and the girl.

   (c) *Daiva* (iii) marriage to a Brahmin priest

   (d) *Prajapatya* (iv) marriage after presentation of a pair of cows or bulls by the groom to the bride's father.

5. Muslim marriage is a civil contract. State whether this statement is right or wrong.

6. What are the four forms of Muslim marriage?

12.7 CHANGES IN MARRIAGE

Over the years, the institution of marriage has undergone many changes. These changes are outlined as under:

- There has been a change in the form of marriage, that is, from plurality of partners or polygamy to one partner or monogamy. In modern era, monogamy is the most popular form of marriage.
- Process of selection of marital partner has also undergone changes in many ways. The boys and girls are selecting their mates who may belong to other castes. Such inter-caste marriages are now coming to be increasingly accepted by society and the family.
- The Special Marriage Act 1954 has recognized inter-caste and inter-religious marriages. The boy and girl may marry in the presence of the Marriage Officer by signing a legal document.
- The selection of life-partners is now done more and more by the boys and girls themselves on the basis of mutual attraction and similarity of nature etc. The role of parents in the selection of mates is decreasing-especially in urban areas.
- The criteria of selection has also undergone considerable change. Earlier, the elders of the family finalized the marriage proposal after considering family status, etc.Status is important even now but due importance is also given to the comparative merit of the boy and the girl and their likes and dislikes as well.
- The boys and girls are getting married at a later age. The Hindu Marriage Act 1955 has stipulated that the boy must have completed twenty-one years and girl must be over eighteen years at the time of marriage. Child marriage has been banned by the The Child Marriage Restraint Act, 1929.
- The Hindu marriage was considered indissoluble earlier. But the Hindu Marriage Act, 1955 has permitted divorce among the Hindus. As a result, the stablity of marriage has been adversely affected. But the good aspect of it is that the husband and wife can get rid of each other if they are mutually incompatible unhappy.
- Widow-remarriage has been permitted by the Hindu Widows Re-Marriage Act, 1856. Earlier widows were not allowed to marry again.
- The dowry demand is touching new heights among certain sections of society. Girls are being harassed and even killed by their in-laws for bringing insufficient dowry. The Dowry Prohibition Act, 1961 has banned giving and taking of dowry. However, the Act is not very effective.
- To fight dowry, caste, religious and parental pressures, the educated boys and girls are going in for marriage by choice instead of accepting arranged marriages.

INTEXT QUESTIONS 12.6

1. Write True or False against the statement :

   Hindu marriages are indissoluble even by legal means

2. Mark the correct answer :

   The attitude towards marriage is becoming

   (a) utility-based (b) tradition-based (c) reasoning-based

3. Match the following :

(a) Traditional arranged marriage	(i) based on family status & caste considerations
(b) Modern arranged marriage	(ii) based on caste and dowry consideration
(c) Choice marriage	(iii) based on mutual likes and dislikes

4. Mark the correct answer:

   Arranged marriages are opposed by the boys and girls because of :

   (i) exhorbitant dowry demands

   (ii) disregard of opinion of the boy and the girl

   (iii) caste and religious restricitions while selecting mates

   (iv) all the above.

WHAT YOU HAVE LEARNT

- Marriage is the basis on which family is formed.
- Marriage is a stable relationship, between men and women, which is socially accepted.
- Marriage allows a man and a woman biological satisfaction and other socio-economic relationships to form a family.
- The functions of marriage are :

  (i) satisfaction of sex instinct

  (ii) economic co-operation

  (iii) pro-creation and nurturing of children
- Types and terms of marriage according to number of mates are :

  (i) Monogamy (ii) Polygamy

  (a) Polygyny (b) Polyandry

- Hindu marriage is a religious sacrament which purifies body and soul.
- It is indissoluble in the eyes of religion, but divorce is now granted legally under Hindu Marriage Act, 1955.
- There are four forms of Muslim marriage -

  (i) Nikah (ii) Fasid (iii) Muta (iv) Batil
- Types of divorce among the Muslim are -

  (i) Talaq (ii) Khula (iii) Mubarat
- Attitude towards marriage is changing. It is becoming more and more utility-based. Dowry demands are increasing and girls are being tortured for this reason.
- Educated boys and girls are opting for choice-marriage to avoid caste and religous restrictions as well as dowry.
- Divorce is increasing because husbands and wives are not ready to tolerate endless misconduct from each other.
- Divorce laws are getting simplified.
- The Special Marriage Act, 1954 has recognized inter-caste and inter-religious marriage.
- The Hindu Widows Re-Marriage Act, 1856 has permitted widows to remarry.
- The Dowry Prohibition Act, 1961 has banned giving and taking of dowry.
- The Hindu Marriage Act, 1955 has fixed the minimum age of marriage of the boy at twenty one and the girl at eighteen.

GLOSSARY

Anuloma - Marriage of a boy of higher caste to a girl of lower caste.

Cross-cousin marriage - marriage between children of brother and sister.

Endogamy - Marriage within one's own social group because of compulsory restriction imposed by society. The endogamous unit maybe a kin unit, a religious group, a social class, a caste and so on.

Exogamy - marriage outside a specific group. The exogamy group may be a kinship group such as a family, a clan, a village, or any other social group.

Incest - Sexual relations between individuals who belong to the same nuclear family. In other words, there is prohibition of incest between father and daughter, mother and son, and brother and sister.

Institution - Established way of doing things or behaviour

Monogamy - The marriage of one man to one woman at a time.

Parallel cousin marriage - Marriage between children of silblings of the same sex, that is, between two brothers' or two sisters' children.

Polyandry - A form of marriage in which one woman may be married to several men at the sme time.

Polygamy - A form of marriage in which a husband has more than one wife at the same time or a wife has more than one husband.

Polygyny - A form of marriage in which a husband has more than one wife at the same time.

Pratiloma - Marriage of a girl of higher caste to a boy of lower caste.

Sanskara - Sacrament, rite or ritual which purifies an individual.

TERMINAL EXERCISE

1. Explain briefly the functions of marriage?
2. Explain the types of marriage based on number of mates giving suitable examples.
3. State the objectives of marriage among the Hindus.
4. How is Muslim marriage different from a Hindu marriage?
5. Write a short note on the following :

   (i) *Prajapatya* marriage

   (ii) *Sahi Nikah*

   (iii) Types of divorce among the Muslims

   (iv) Changing attitude towards marriage

ANSWER TO INTEXT QUESTIONS

12.1	(1) True	(2) (d)	(3) Civil and religous	
12.2	(1) c	(2) True	(3) Negotiation	
12.3	(1) a	(2) Soroate	(3) False	
	(4) a - (iv),	b - (iii),	c - (i),	d - (ii)
12.4	(1) d	(2) True	(3) Right	
12.5	(1) False	(2) b	(3) a - (iv), b - (ii), c - (iii), d - (i),	
	(5) Nikah, Fasid, Muta & Batil			
12.6	(1) False	(2) a	(3) - a - (I), b - (ii), c - (iii).	

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13

FAMILY

Family is an important social group for an individual and society. Every individual in this world is a part of one family or the other. All of us are born and brought up in a family. With the birth of children, the size of family gets enlarged. Sometimes, the family may include a number of relatives belonging to different generations.

Family is often the focal point, the centre around which our whole life revolves. We begin our day with the family members, go out to perform our professional and social duties and come back to be with the family members.

You might have realised that even if you are away from your family due to certain compulsions, it remains your earnest desire to share every little joy and sorrow with the family members. The desire to be with the family reflects the strong emotional bond you share with your family members.

In this lesson, you will get to learn about various aspects of family and the significant role it plays in an individual's life.

OBJECTIVES

After reading this lesson, you will be able to:

- define family;
- explain the sociological significance of family;
- describe its characteristics;
- explain the different functions of family;
- describe the various types of family;
- explain the meaning and problems of joint as well as modern family; and
- describe the changes in family and the factors behind these changes.

13.1 MEANING AND DEFINITION OF FAMILY

Family is the basic unit of society. In its minimal form, family may consist of a husband, wife and children. In its widest sense, it refers to all relatives of several generations connected to each other by blood, marriage or adoption.

A family unit takes birth with the living together of a legally wedded couple under one roof. The married couple not only shares common residence but also co-operates with each other physically, emotionally, socially and economically. They fulfill each other's varied needs and aspirations. The birth of children gives completeness to the family. It further strengthens the affection between husband and wife and their respective families.

In simple words, family is a socially defined set of relationships between (at least) two persons who are related by birth, marriage or adoption.

A family is a kin group based on the institution of marriage, shares a household and is a co-residential group. It can be defined as more or less a durable association of persons united by marriage, blood or adoption to provide for procreation, upbringing and socialization of children.

However, you must understand the difference between a family and a household. A household need not include only family members. It may sometimes include all such persons who may or may not be related to each other but share the same dwelling unit. The dwelling unit may be a house, an apartment, or a room. A person living alone is considered living in a household but not in a family.

13.2 SOCIOLOGICAL SIGNIFICANCE OF FAMILY

The study of family is significant because it has been regarded as the cornerstone of human society. It plays a vital role in the formation of human society by binding men, women and their children in a stable relationship with each other. It is called the nursery of human nature because the manner in which the children are brought up in a family decides to a great extent, the way they react to different situations. In other words, the family lays down the foundation of human personality.

Family is also called the transfer-point of culture. As we are aware, culture is the man-made part of environment. A child becomes familiar with every aspect of culture in the family itself. When he becomes an adult, he imparts this knowledge about social norms, customs as well as material aspects of life to the younger generation.

An adult person is part of two types of families. The family in which one is born is

called the *family of orientation*. A person is identified as son or daughter in this type of family. Such a family exerts formative influence on his life and personality.

The family which a person sets up after marriage is called the *family of procreation*. It is the family in which a married couple gives birth to children and brings them up.

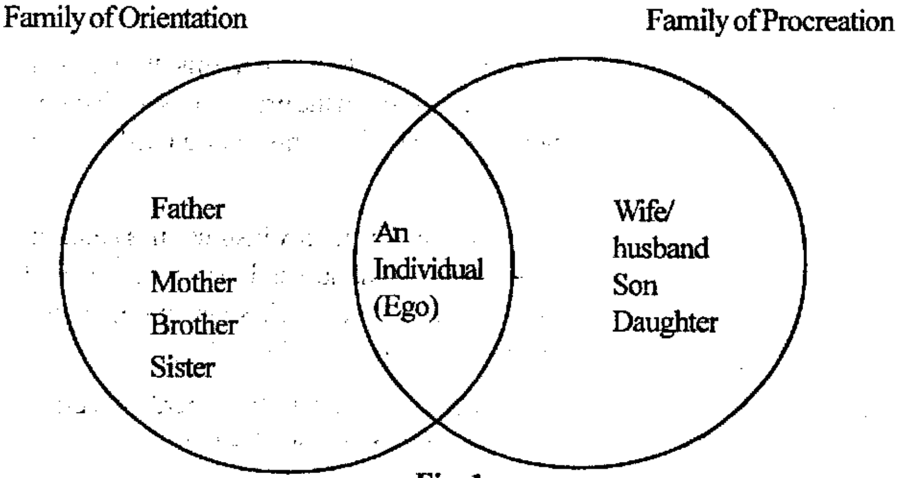

Fig. 1

The family is significant in every way for the individual as well as society and hence, its study is important in Sociology.

13.3 CHARACTERISTICS OF FAMILY

Family is the basic unit of social organization. It displays certain specific features or characteristics which are as follows:

(1) Universality: Family as a social unit is universal. There is not a single society in this universe where family is not found. The reason for its universality is that it performs many functions which are indispensable for the individual and society. The biological, economic, social and psychological functions are performed by the family so efficiently and simultaneously that it has become indispensable for everyone. In fact, society has not been able to find any alternative association which performs so many functions at one time with so much selfless devotion.

(2) Emotional Basis: Family members are emotionally bound to each other. They provide love, care and protection to each other and are ready to make sacrifices for the welfare of family members.

(3) Limited Size: A family is basically made up of a husband, wife and their unmarried children. It is a small group and its membership is confined to those

who are related by either marriage or blood ties. Large families are getting fewer and fewer day-by-day.

(4) **Nuclear Position in Social Structure:** Family is regarded as basic, nuclear or fundamental to all social groupings. In the simpler as well as in the advanced societies, the whole social structure i.e. stable set of social relations, is built largely on the basis of family.

(5) **Social Regulations:** Family is run according to social norms. Its members are trained to follow social norms and customs in the process of socialization. Inter-relationships and interactions among family members are guided by social and legal regulations.

(6) **Its Permanent and Temporary Nature:** The family institution is enduring and universal. But an individual family lasts till the husband and wife are together. After their demise or divorce, new families of their sons and daughters perpetuate the family name and tradition and the cycle goes on.

Apart from the above mentioned distinctive characteristics, there are certain **general characteristics** of the family which are mentioned below:

(1) **Mating Relationship:** A family is born when a man and woman get married according to prescribed social norms. Marriage allows husband and wife to enter into socially approved sexual union to satisfy their sex-instinct. Satisfaction of this basic instinct is imperative for a healthy living.

(2) **Common Habitation:** Family members usually share a common residence in which husband, wife, their children and other relatives live together.

(3) **Reckoning of Descent:** Family is basically a bilateral grouping made up of husband, wife and relatives on both sides. But, the children inherit either father's name and property or mother's name and property, depending on the local tradition.

(4) **Economic System :** Every family makes provision to look after the economic needs of its members. Usually, the elders of the family take up jobs and earn money to meet economic requirements of all the family members. Provision is also made for looking after the old and the sick members of the family.

INTEXT QUESTIONS 13.1

(1) OBJECTIVE QUESTIONS:

(1) Write 'True' or 'False' against the statement:

Family members always share a common residence.

Notes

(2) Fill in the blank:

Family members are related to each other by blood, ... or adoption.

(3) Mark the correct answer :

Family is the most important group in a person's life because

(i) the members have selfless devotion for each other.

(ii) the members are bound by blood, marriage or adoption to each other.

(iii) family provides economic and social support to its members.

(iv) family plays the most important role in the socialization of an individual.

(v) all the above.

(II) Family is called 'the nursery of human nature'. Why? Explain in one sentence.

13.4 FUNCTIONS OF FAMILY

Family performs a number of functions in society. An individual and society at large are highly dependent upon the family for the fulfillment of their basic requirements. If these needs of the individual and society are not met properly, the very survival of both would be at risk. Therefore, the functions carried out by the family acquire immense significance. The important functions of family are being discussed here:

(1) **Biological Functions:** Biological functions of the family are of varied types:

(a) The first and foremost biological functions of family is the gratification of sexual desires of husband and wife in an orderly and socially approved manner.

(b) The next important biological function is giving birth to children. In the form of a child, the family gets a new generation which inherits the family legacy. The human race is perpetuated in this manner by continuous addition of new members born in families all over the world.

(c) Providing physical protection to its members in all circumstances is yet another biological function of the family. Physical care and protection of every member right from the new-born baby to the old and sick member is an essential function of family. In short, the family takes upon itself the responsibility to keep its members physically fit and mentally alert.

(2) **Economic Function** : Family fulfills the economic needs of its members to a certain extent by providing them food, clothing and shelter till they become self-reliant. The head of the family takes up a job, business or ocupation and

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meets the requirement of other members out of his earning. Sometimes, the family members collectively pursue a family occupation such as family business, cultivation, cattle rearing, cottage industry etc. This collective effort provides employment as well as income to all members of the family.

The other economic function is that the family provides successors, of the assets and liabilities of family, in the form of children.

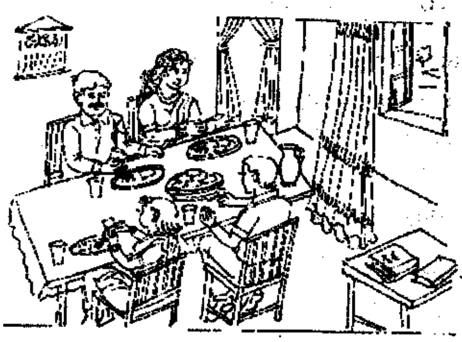
(3) **Socialization of Children** : it is one of the most important functions of the family to look after children and bring them up according to the culture of society. Family ensures that in the process of socialization i.e. social learning, the child becomes aware of the material as well as non-material aspects of culture. The child learns language, customs, etiquette, norms and values, beliefs and social roles. All these aspects are part of non-material culture. The knowledge about material culture which includes techniques of food-production, house-building, musical instruments and so on are also imparted to the younger generation in the process of socialization.

> In fact, without socialization there would be no transfer of culture. Hence, the very survival of culture is dependent on the socializing function of the family.

For the proper socialization of children, the conduct of the socializing agent, i.e. mother, father and other relatives must be proper and affectionate. Only then does the child learn the norms of society willingly and completely.

(4) **Psychological Function:** Human beings want love and affection of their fellow humans right from infancy to old age. Attention and care of the family members provides emotional support, stability and security to a person. He feels assured that at least his family members are there to take care of him in good as well as bad circumstances.

The individual, in turn, devotes his time, energy and money to his family members. He toils hard for his family and dies one day leaving everything to them.



Attention and care of the family members

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INTEXT QUESIONS 13.2

(1) Write 'True' or 'False' against the statement:

Early care and education of the child is the function of family.

(2) Fill in the blanks:

Providing emotional support in tense situations is the............function of family.

(3) Mark the correct answer:

The function of family is

(i) to provide physical protection;

(ii) to provide economic support;

(iii) to socialize a child in the norms and values of society;

(iv) to provide economic support;

(v) all the above.

(II) Identify any single economic function of family.

13.5 TYPES OF FAMILY

Family is of many types. There are various factors, which are taken into account while classifying the family.

Based upon some important factors, families can be classified as follows:

(1) Residence: Depending on the place of residence of newly-wedded husband and wife, the families are of following three types:

(a) Patrilocal Family

(b) Matrilocal Family

(c) Neolocal Family

(a) Patrilocal Family: When the newly married wife leaves her parents' house and goes to reside with her husband's parents in their house; such families are known as patrilocal families. Most of the Indian families are of this type.

(b) Matrilocal Family: When the married couple reside in the wife's parental residence then such families are known as matrilocal families.

Such families are formed when the wife doesn't leave her mother's house even after marriage and it is the husband who comes to reside with her, leaving his parent's residence. Tribes of north-east such as Garo and Khasi have matrilocal families.

(c) ***Neolocal Family:*** When a newly-wedded couple sets up a new home, independent from either of the parents, then such families are known as neolocal families. In western countries, young couples prefer neolocal family i.e. they prefer to set up a new home which is separate from either of their parents' residence.

In some tribes of Australia, the married couple resides with or near a maternal uncle of the groom rather than with the parents of either of the spouses. Such families are known as avunculocal families.

(2) **Authority:** Families are of two types seen from the point of view of authority.

These are : (a) Patriarchal Family

(b) Matriarchal Family

(a) **Patriarchal Family:** The family in which father is the formal head and the ruling power in the family is called patriarchal family. The authority of the father is taken as absolute and final in such families. Women and children have to follow the decisions and dictates of the male members of the family. Traditional Indian and Chinese families are examples of patriarchal families. Most patriarchal families are patrilocal and patrillineal.

(b) **Matriarchal Family:** The family in which the mother is the central figure and her authority is supreme, is called matriarchal family. In such families usually the mother wields power and authority in the house. Matriarchal families are found among Nayars of Kerala and Khasi and Garo tribes of Assam. Most matriarchal families are matrilineal and matrilocal.

(3) **Size:** Family is divided into two types on the basis of size:

(a) Nuclear Family

(b) Joint/extended family.

(a) **Nuclear family:** It is made up of a husband, wife and their unmarried children. This type of family is small in size. In urban areas, nuclear family is more popular. The size of the family is kept small because of lack of living space, economic problems, a feeling of individualism and other factors. It is the basic grouping of married couple and their children and is also known as immediate, primary or conjugal family.

(b) **Joint/extended family:** It is composed of blood and marital relatives of three or more generations who identify themselves as members of a particular family. The members of the joint family provide financial and other kinds of help to each other and follow joint family norms. They usually live under one roof and function under one common authority.

Extended family is an extension of the nuclear family, very often by addition of other closely related people. Such addition may be along collateral lines by including more than one spouse or several blood relatives.

Polygamous families where a person can marry more than one wife or husband are examples of such families.

The extension of a primary family can also be along three or more generations. This is the prevalent form of joint family in India.

INTEXT QUESTIONS 13.3

1. Write 'True' of 'False' against the statement:

   In the lineal joint family, a person lives with his one son and grandson.

2. Fill in the blank:

   Mother is the supreme authority in the .....family.

3. Mark the correct answer:

   The type of family in which the newly wedded couple lives with the husband's maternal uncle is known as

   (a) Matrilocal Family

   (b) Patrilocal family

   (c) Avunculocal family

   (d) Neo-local family

II. What is a joint family? Write in one sentence.

13.6 JOINT FAMILY IN INDIA

13.6.1 Meaning

The traditional family structure in India has been thought to be that of joint family since ancient days.

Joint family in India has been defined as a group of people belonging to three or more generations who live under the same roof, eat food cooked from the same hearth, and participate in common activities. These people, depending upon the nature of kinship system, have common rights in the property.

However, others feel that it is not always necessary to share residence and kitchen for members of a joint family. Sociologists feel that fulfillment of following three conditions is enough to call a family as *joint*. These conditions are: generation depth, rights and obligations, and property.

Two or more families having kinship relationships who may live separately, but share emotional bonds, joint property and function under one authority can also be termed as constituting a joint family.

13.6.2 Characteristics

In brief, the joint family in India is marked by the following characteristics:

1. **It has an authoritarian structure-** The power to take decisions regarding matters related to family and individuals lie in the hands of head of the family. His/her decision is taken as final and everyone has to abide by it.

2. **It has familistic organization-** It implies that the interest of the family as a whole is more important than the individual's interest. One has to sacrifice one's personal wishes, likes and dislikes, these go against family norms or rules or traditions.

3. **Status of members is determined by their age and relationship** : The status of a person higher in age is higher in a joint family than a person lower in age.

   Similarly, a person is respected more because of the higher status in terms of marital or blood ties. A husband, an uncle, an aunt and the in-laws are respected because of higher status in a relationship. A person's ability and achievement are not given importance in determining status.

4. **Blood relationship gets preference over marital relationship** : It implies that the husband-wife relationship is subordinate to father-son or brother-brother relationship.

5. **The family functions on the ideal of joint responsibility** : Everyone shares the problems of other members of the family and tries to help in whatever manner one can.

6. **All members get equal attention** : The family income is pooled together and needs of the individual members are met according to their needs and not acording their contribution. However, the description of the joint family along with its characteristics as given above constitutes an ideal picture. In reality, therefore, joint family functions in less than ideal-manner having lost many of its ideal characteristics, at least partly.

The joint family system is useful for agricultural and business - based families because both activities require manpower and pooling of economic resources such as land and money.

After going through this section, you should be able to answer the following questions.

INTEXT QUESTIONS 13.4

1. Write 'True' or 'False' against the statement :

   Common residence is an essential characteristic of joint family

2. Fill in the blank:

   In the joint family, blood relationship gets preference over .... relationship.

3. Mark the correct answer :

   In the joint family

   (i) One has to follow the dictates of head of the family.

   (ii) Status of members in the joint family is not determined by money earned or achievement in any profession.

   (iii) Everyone shares joys and scrrows of other members of the family.

   (iv) All the above.

II. Write two characteristics of joint family in India.

____

____

13.7 CHANGES AND FACTORS OF CHANGE IN THE FAMILY

Family, traditional as well as modern, has been undergoing changes under the impact of following factors : (I) Industrialization (ii) Urbanization (iii) Western culture (iv) Modern education (v) Legislative measures (vi) Quarrels in the family (vii) Emergence of various associations to perform different functions of family.

The structure i.e. composition and inter-relationships within the family have undergone significant changes under the impact of the above mentioned factors. The functions of family too have changed significantly in the modern era. The changes are discussed below:

- Size of the family has been considerably reduced under the impact of urbanization and industrialization. In urban areas, it is very difficult to find large accommodation for large-sized families. Moreover, the income of an individual is not sufficient to meet the requirements of large families. Hence, families in modern times consist basically of husband, wife and their unmarried children. Such families are known as nuclear families.
- Rise of nuclear families has changed the inter-relationship among its members. The members of nuclear family interact with each other on more equal terms. They no longer have to follow the dictates of the elders blindly. In nuclear families, the husband, wife and children discuss their problems and likes and dislikes with each other. The decisions regarding family matters and individual's life are taken collectively.
- Sometimes, conflict between older and younger generation is seen in the family because of their inability to understand each other's point of view. As a result, the level of discipline and devotion towards each other has declined.
- Some parents do not take care of children adequately because of their jobs, busy schedule or desire of freedom from responsibilities of children.
- Boys and girls do not find it necessary to marry the mates selected by their parents. They choose their marital partners on the basis of mutual attraction, career and occupational similarity, financial benefits and so on. Class, caste and compatibility between family-values are no longer very important.
- Kinship-ties are not very strong in today's family set-up. The family members have become more self-centred and self-reliant. They do not spare much time, energy and money for their relatives or kinsmen.
- The families have become child-centric. Parents spend most of their time, energy and money on their children. Due to break-up of joint family, they no longer have to compulsorily contribute towards the welfare of brothers and

sisters. The entire life of the parents revolves around their children and all their future plans are made keeping their children in mind.

- The functions performed by the family have been reduced to a substantial extent. Other agencies which cater to the needs of the family members have come up although their roles are specific and not holistic as is the case with the family. The *creche*, day-care centres for children, old-people's homes, nursing homes, hostels, restaurants, banks, clubs and so on, are a few examples of agencies which have taken up varied family functions thereby reducing the ambit of its reach and relevance. However, the emotional support and the selfless devotion of family members are still hard to find elsewhere.
- Family is no longer the unit of production in most of the societies. With the arrival of factory system of production, home is not the place for the production of goods. As a result, family members have to look for jobs outside their homes. This change has increased the physical and mental distance between family members.
- Family is facing the problems of instability in western societies. Separation and increasing rate of divorce due to mutual disagreement has become common. This has put maximum emotional and social strain on children of divorced parents. They don't have anyone to support them in their formative years. Those parents who take care of children after divorce also face severe strain on their time and emergies.
- Some couples are living together without getting married as in western countries. They fear that if they get married to each other, then it will sooner or later result in divorce. Such living together without marriage is termed as a *live-in-relationship* or cohabitation. This is an alternative to family life in their view.
- Some married and employed couples are opting not to have children despite sufficient financial stability. They consider children as a burden on themselves. Such families are termed as DINK (double income no kids) families.
- In Israel, a unique family system known as *Kibbutz* is found. A *Kibbutz* is a community of families and individuals which co-operate in the raising of children. The children reside in Children Homes away from parents. Each Kibbutz operates as a single household of 50 to 2000 people where children are treated as the responsibility of the whole community while the parents live in separate residences. The children spend weekends with their families.

However, in spite of structural and functional changes, the family still plays a significant role in ensuring socialization of children and providing emotional support to its members. The task of procreation and upbringing of children is done most satisfactorily by the family only. The psychological satisfaction and social respect

earned through marriage and successful family life is considered unparallel in terms of quality. As a result, the family remains a universally indispensable institution.

INTEXT QUESTIONS 13.5

1. Write 'True or 'False' against the statement:

   Early care and education of the child is the essential function of family

2. Fill up the blank :

   The modern family has become .... centric.

3. Mark the correct answer : A family-

   (i) provides the best environment for procreation and upbringing of children

   (ii) provides selfless and life-long support of every kind to its members

   iii) gives social identity to its members

   (iv) cares for its members in sickness, misfortune and old age

   (v) all the above.

II. How the status of women has changed in the family? Write in one sentence.

WHAT YOU HAVE LEARNT

- Family is the basic unit of society and the most important group for an individual.
- Family is a group of persons united by ties of marriage, blood or adoption.
- Family is holistic association, which is selflessly devoted to the welfare of its members all over the world.
- Specific characteristics of family are the following :

  (i) Universality

  (ii) Emotional basis

  (iii) Formative influence

  (iv) Limited size

  (v) Nuclear position in social structure

  (vi) Responsibility towards the members

(vii) Social regulation

(viii) Permanent and temporary nature

- General Characteristics of family are the following :

(i) Mating relationship	(iii) Reckoning of descent
(ii) Common habitation	(iv) Economic system

- Functions of family are the following :

(i) Biological function

(ii) Socialization of children and enculturation

(iii) Economic function

(iv) Psychological function

- The functions performed by the family are essential for survival of society, culture and human race.

- Types of family are the following on the basis of different factors such as -

(i) Residence	-	(a) Patrilocal family
		(b) Matrilocal family
		(c) Neolocal family
		(d) Avunculocal family
(ii) Authority	-	(a) Patriarchal family
		(b) Matriarchal family
(iii) Size		(a) Nuclear family
		(b) Joint/Extended family

- The traditional family structure in India has been that of joint family right from ancient times.

- Joint family in India displays following characteristics -

(i) Authoritarian structure

(ii) Familistic organization

(iii) Status - determination by age and relationship

(iv) Blood relationship gets preference over marital relationship

(v) Joint responsibility

(vi) Equal attention to all the members

- Following factors have brought changes in the family -

  (i) Industrialization (iv) Modern education

  (ii) Urbanization (v) Legislative measures

  (iii) Western culture (vi) Quarrels in the family

  (vii) Emergence of different associations to perform different functions of family.

- Changes that have taken place in family structure and functions are

(i) Size of family has been reduced

(ii) Interaction on equal terms among its members

(iii) Conflict between old and new generation

(iv) Freedom in the selection of marital partners

(v) Kinship ties are no longer very important

(vi) Family is no longer the unit of production in most societies

(vii) Problem of instability, increasing divorce and consequent problem in upbringing of children of divorced parents.

(viii) Some employed couples are opting not to have children and they are termed as DINK families.

GLOSSARY

- Avunculocal Family - The family in which a married couple resides with or in the locality of husband's maternal uncle.
- Cohabitation - Living together of a couple without getting married.
- Colateral joint family - The joint family where extension of the family is along horizontal lines i.e. families of brothers live together.
- DINKS - The families where husband and wife both are earning members but they don't have any children (double income no kids)
- Family of orientation - A family in which one is born

- Joint family - Family composed of blood and marital relatives of three or more generations
- Kibbutz- A community of families consisting of about 50 to 2000 members where children are a collective responsibility
- Lineal Joint Family - The joint family where extension of family is along vertical lines i.e. parents live with one of the sons and his family.
- Matriarchal Family - A form of family in which mother is the formal head and wields dominant power in the family.
- Matrilocal family - The type of family in which the married couple reside in the wife's parental household or community.
- Neolocal family - A form of family in which a married couple is normally expected not to live with either of the families of origin but to establish a separate or new residence.
- Nuclear family - The basic type of family composed of a married couple and their offsprings.
- Patriarchal family - A form of family in which the father is the formal head and the ruling power in the family.
- Parilocal family - A form of family in which a married couple resides in the husband's father's home or locality.

TERMINAL EXERCISE

1. What do you mean by family? Describe in your own words.
2. Explain the role of family in personality formation.
3. State the general characteristics of family.
4. What are the economic functions of family?
5. What are the characteristics of joint family in India?
6. The family is facing the problem of instability. How?

ANSWER TO INTEXT QUESTIONS

13.1	(1) False	(2) Marriage	(3) all
13.2	(1) True	(2) Psychological	(3) all
13.3	(1) True	(2) Matriarchal	(3) Avunculocal
13.4	(1) False	(2) Marital	(3) iv
13.5	(1) True	(2) Child	(3) v

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KINSHIP

Man is social by nature. He establishes many types of relationships with a number of persons. The most important of these relationships is known as *kinship*. You find yourself surrounded by several kins in your family as well as outside it.

A normal adult male is a son, a brother, a nephew, an uncle and so on. Similarly, a female is a daughter, a sister, a wife, a mother and aunt etc.

Such relationships based either on marriage or blood-ties are known as KINSHIP relations. In the present lesson you will learn about kinship ties and its various aspects.

OBJECTIVES

After reading this lesson, you will be able to:

- define and understand the meaning of kinship;
- describe the different types and degrees of kinship;
- explain the function and importance of kinship;
- describe various kinship terms;
- describe different kinship groups; and
- describe kinship behaviour usages.

14.1 MEANING AND DEFINITION OF KINSHIP

Kinship is a method of acknowledging relationship. It is a social bond initiated by genetic or blood ties as well as marriage. Kinship ties are of fundamental importance

in every society all over the world. Everywhere, it is the social recognition and expression of family relationships formed on the basis of marriage, procreation or adoption. In fact, social recognition of a relationship is more important than biological bond. If a relationship is not recognized or accepted socially, then it is not included within the realm of kinship.

> Kinship relations are socially recognized based on descent, marriage or adoption. It is the expression of relations in biological idioms. Kinship can be defined as relationships based on descent, marriage or adoption.

The spread of kinship relations is possible because every normal adult belongs to two types of overlapping families - viz. *family of orientation* and *family of procreation*. The prohibitive rules of marriage and incest restrict his becoming father and husband in the same family in which he is a son or brother.

A person is born in a family of orientation and later establishes the second elementary family through marriage i.e. family of procreation.

14.2 TYPES OF KINSHIP

Family is the point of departure for studying kinship. There are basically two types of kinship within a family:

(i) Affinal Kinship

(ii) Consanguineous Kinship

(i) Affinal Kinship

This type of kinship is based on marriage. The most primary affinal relationship is the one between a husband and a wife which in its extended form includes parents and siblings of both sides and their spouses and children. Hence, the relationship between son-in-law and father-in-law is an example of affinal kinship. Similarly, one's brother-in-laws and their children are also examples of affinal kins.

(ii) Consanguineal Kinship

The type of kinship based on descent is called consanguineal kinship, commonly known as blood relation.

The relationship between a child and his parents, between children of the same set of parents, between uncles and nephews/nieces are examples of consanguineous kinship.

Blood relationship or consanguineous kinship is based on biological fact of genetic relationship between parents and children. The relationship between mother and child is the starting point of consanguineal kinship, which in its extended form includes the child's father, grandparents, uncles, cousins, aunts and so on.

The kins may not be always related to each other by real blood or marital ties; rather there might be imaginary or assumed relationship between them. Such assumed relationship may be called fictive kinship. In fact social recognition of biological fact overrides the actual biological connection in kinship.

Among the Todas of Nilgiri hills, a woman has more than one husband at a time. Hence, her children may have different biological fathers but all the children are considered to be of the husband who last performed the armorial presentation of bow and arrow to the common wife. Even though such a person may not be alive, he will be considered to be the husband of the common wife and the father of all the children until another husband performs the ritual. Adoption of a child is also an example of establishment of kinship between a child and his adopter.

INTEXT QUESTIONS 14.1

1. Write 'True' or 'False' against the statement.

   Kinship is a relationship based on blood ties or marriage.

2. Fill in the blank

   Kinship based on descent is known as _________ kinship.

3. Mark the correct answer

   The family in which a person is born is his

   (i) family of procreation

   (ii) family of orientation

   (iii) None

   (iv) Both

14.3 DEGREE OF KINSHIP

We can also categorize the kinship relationships in terms of degree of closeness into following types:

(i) Primary Kin

Primary kins or first degree kins are those who are directly related to each other. These kins may belong to the family of orientation i.e. the one in which we are born and brought up. For example, our father, mother, brothers and sisters are our primary kins because we are directly related to these persons through blood or genetic ties. Husband-wife relationship is an example of primary affinal kin. A person (or ego) may have seven types of primary kins viz. mother, father, son daughter, brother, sister, husband or wife.

(ii) Secondary Kin

The primary kins of our first degree kins are our secondary kins. They are not directly related to us but through primary kins. There can be 33 types of secondary kins. Examples of secondary kin are : Father's father i.e. paternal grandfather, mother's father i.e. maternal grandfather, father's mother i.e. paternal grandmother, wife's or husband's brothers and sisters, parents and so on.

(iii) Tertiary Kin

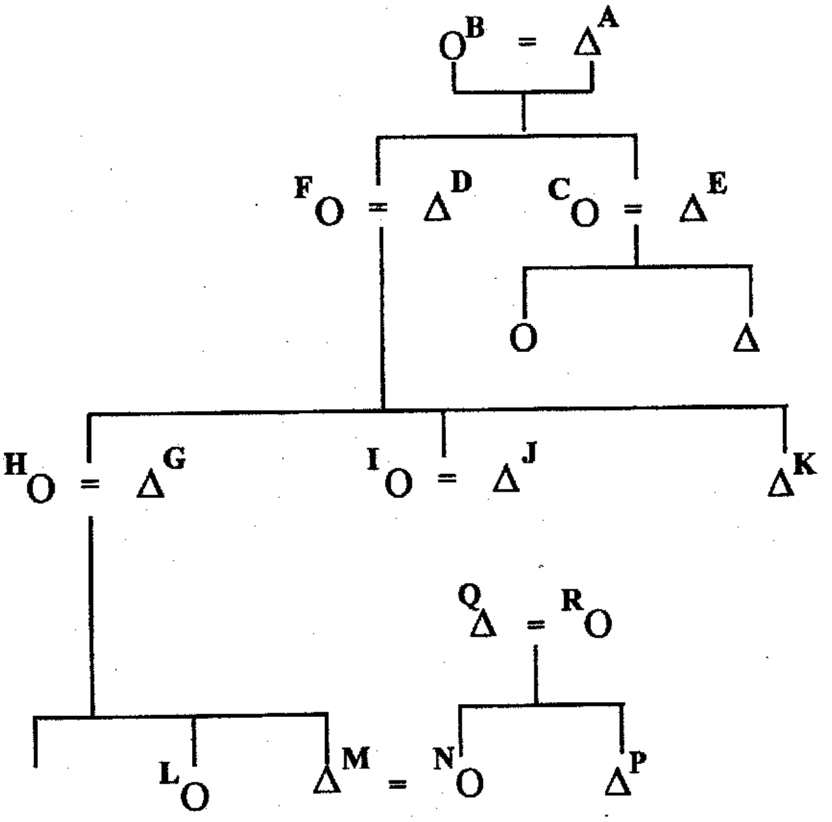
The primary kins of our secondary kins or secondary kins of our primary kins are known as our tertiary kins or third degree kins. For example, your brother-in-law is your secondary kin and his wife or children who are his primary kins become your tertiary kin.

These are 151 types of tertiary kins. For example, Father's brother's wife, father's sister's husband, father's mother's brother, father's mother's sister and so on.

In this way, the degree of kinship can be extend to 4th, 5th, 6th to nth degree. The primary kins of our tertiary kins are called fourth degree kins and so on. Such kins may include all those with whom we share even remote consanguineous or affinal ties. They are classified as distant kins. In some societies, distant kins are significant like in many simple and rural societies, while in others they may not even be recognized.

14.4 KINSHIP DIAGRAM

Very often you may find kinship represented through a diagram which gives you a picture of kinship relationship and genealogy as follows:



the diagram the symbols used are as follows

- Δ : Male
- O : Female
- = : Marriage
- ┌┴┐ : descending generation

o is the person through whom the relationship is traced. In the present diagram, o (M) is the son of G (father) and H (mother). L is his sister, D is his grand father ho himself is son of A and B (parents). N is ego's wife and Q his father-in-law, d R his mother-in-law. P is his brother-in-law.

4.5 FUNCTION OF KINSHIP

nship is significant in a general sense for an individual as well as a group. As the ying goes, blood is thicker than water. Kinsmen are expected to provide support

and security at every moment in a person's life; it also gives him identity as a member of certain kinship group. The kinship groups assign an individual certain status such as that of father, mother, brother husband and so on. Certain roles too are assigned to them through which they fulfil their duties towards society at large.

In the moment of crisis, it is the kinsmen who rush to a person's help. Similarly, in hours of joy they are very much there to share his happiness. The presence of kinsmen is a source of psychological support and strength to a person.

Kinship relations define the mutual relationships of various members of the family. The expected mode of behaviour is clearly defined, thereby making everyone in the group aware of it. The kinsmen are treated as brothers and sisters. They co-operate with each other as one family and provide the support of men and material as and when required. Their support is a source of emotional and psychological strength to individuals.

> The kinship groups such as family, lineage (vansh) and clan (gotra) play extremely significant roles in regulating the life of their members in traditional societies and to a certain extent in modern societies as well.

Family members belonging to one lineage participate together in family functions such as birth-rites, marriage and death-rites. Their family-god or *kuldevta* is common and they follow the common restrictions related to worship and daily ritual. Kins belonging to the same lineage share a sense of oneness i.e. a feeling that they belong to the same family and hence must uphold the family tradition and family name.

In a traditional society, the kinship groups known as the clan or *gotra* are also very significant since they are a relatively larger group of kinsmen who trace their origin to a fictional ancestor. Their day to day co-operation and strong bonding is very much evident. But among most of the Hindus, the members of a single *gotra* do not inter-marry as they are considered siblings or brothers and sisters. Hence, *gotra* regulates the marital ties.

Villagers give much importance to the fictive kins too. In order to ensure reciprocity and allegiance, they establish fictional bonds of kinship with each other. These kinsmen widen each other's circle of support which would otherwise have been confined to only blood or marital kins.

All types of kinsmen play a significant role in securing political, economic and occupational benefits for each other. They pass on vital information to each other and supply manual, material and intellectual support in furthering political ambitions

by helping them win elections. Those kins, who are well-placed, try to find jobs and business assignments for their kinsmen who, in turn, form a strong support-base for their helper.

INTEXT QUESTIONS 14.2

1. Write 'True or 'False' against the statement

   A person's grandfather is his primary consanguineal kin.

2. Fill in the blanks:

   Kinship is significant for the individual as well as ____________.

3. Mark the correct answer

   Kinship is significant for the individual because

   (i) it gives him identity and status.

   (ii) it provides psychological security.

   (iii) defines his role and behaviour pattern.

   (iv) all of the above.

14.6 KINSHIP TERMS

In day-to-day interaction with our relatives, we use certain words to address them and certain other words to refer, identify and categorize them. These various kinds of words are collectively known as a kinship terminology. Examples of kinship terminologies are father, mother, wife, husband, aunt, uncle and so on.

These kinship terms help us understand the inter-relationship between various members of a family and their status and role within the family. 'Kin' terms give us a clue about the kind of family, its rule of residence and its rules of descent and other aspects of social organization. Kinship terms are not merely linguistic in nature, but are also sociological, meaning related to an individual's status and behaviour.

Kinship terms are of various types. Anthropologists have adopted different bases to classify these terms.

(A) On the basis of **linguistic structure**. Kinship terms have been classified into three ypes:

(i) **Elementary Terms:** These terms are such that they cannot be further reduced or broken down into simpler words. Examples of such elementary terms are father, mother, brother, sister, nephew, niece etc. In Hindi, we have elementary terms such as *mata, pita, bhai, bahen* etc.

(ii) **Derivative Terms:** Those kinship terms which are coined by joining suffixes or prefixes to the elementary kinship terms are known as derivative kinship terms. Examples of such terms are grandfather, sister-in-law, step-son, great-grandfather and so on.

(iii) **Descriptive Terms:** The kinship terms which are formed by combining two or more elementary terms are known as descriptive term. For example, wife's sister, brother's wife, son's wife, daughter's husband and so on. In Hindi we have, *mausera bhai* (mother's brother's son), *Chacheri bahen* (father's brother's daughter) etc.

(B) On the basis of **mode of use,** kinship terms have been classified into two types :

(i) **Terms of Address :** Kinship terms which are used by us for addressing our kins or relatives are known as terms of address, for example, papa, daddy, *maa*, mummy, didi, *bhaiya*, etc. In Hindi, terms of address are *annan* (elder brother), *tambi* (younger brother), *akka* (elder sister) etc. in Tamil.

(ii) **Terms of reference :** Kinship terms which are used by us for indirectly referring to a person are known as kinship terms of reference. Examples of terms of reference are father, mother, brother and sister etc. In Hindi we have, *pita, maa, bhai bahen* etc. In Tamil; the terms of reference are *mama maga/magan* (maternal) uncle's daughter/son), *attai magal/magan* (father's sister's daughter/son).

(C) **On the basis of range of application :**

The kinship terms are of two types depending on the range of application of the terms:

(i) Denotative/isolative/descriptive term:

The term which applies to only one particular kin category is known as descriptive/denotative/isolative term. For example, the term 'father' and 'mother' is applied to our parents only and to no one else.

(ii) Classificatory term :

The term, which applies to persons of two or more kinship categories is known as

classificatory term. For example, the term 'cousin' is used for referring to father's brother's son, father's sister's son, mother's brother's son as well as to mother's sister's son. Similarly, the term 'uncle' refers to mother's brother, father's brother, mother's sister's husband and father's sister's husband.

INTEXT QUESTIONS 14.3

a) Write 'True' or 'False' against the statement :

A descriptive term applies to one particular kin of specific status.

b) Fill in the blanks

The kinship terms which are formed by joining suffixes and prefixes to the elementary kinship terms are called ____________ kinship terms.

c) Mark the correct answer :

Kinship terms help us in understanding

(i) the interrelationship between various members

(ii) the status and roles of the members

(iii) the prevailing kinds of family - structure

(iv) the extinct social features

(v) all the above.

14.7 RULES OF DESCENT

Rules that connect individuals with particular sets of kins because of known or presumed common ancestry are called rules of descent. These rules vary from society to society. Individuals are affiliated to a set of kins by these rules. Succession and inheritance are also related to these rules. Social organization and groupings are also based on rules of descent.

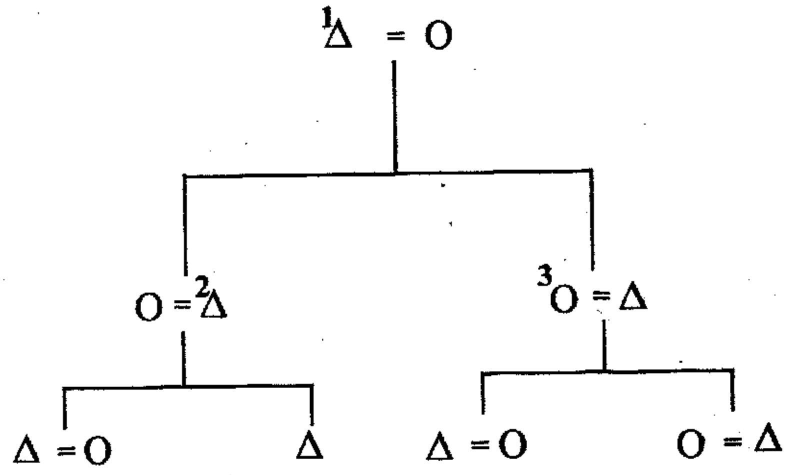
There are two broad types of rules of descent viz:

(A) unilateral descent rules;

(B) bilateral descent rules

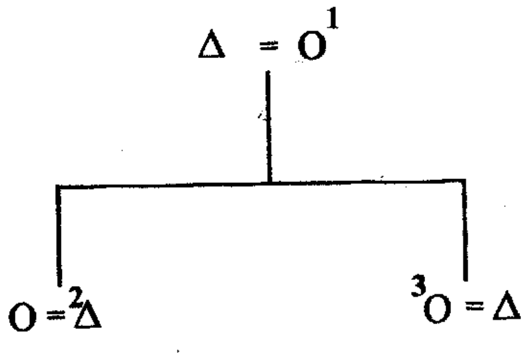
(A) Unilateral descent rules: Under unilateral descent rules, a person's descent is traced through either father's or mother's line. It can be further sub-divided into two types :

(1) Patrilineal Descent: In patrilineal system a person belongs to the kin group of his father. The descent is traced through male line. A man's son inherits his status, name and property.



1, 2 & 3 are members of a patrilineal descent group

(2) Matrilineal Descent: When the descent is traced through the female line, it is called matrilineal descent. The children of both sexes belong to their mother's descent group. Although a women's sons and daughters are all members of the same descent group, only her daughter can inherit her name, status and property and pass it on to her daughter. The son is a member of matrilineal group but can not inherit anything.



1, 2 & 3 are members of a matrilineal descent group.

(B) Bilateral descent: Many societies give equal importance to kins of both father's and mother's side. The transmission of property rights and descent is through both the father and the mother in a manner which either emphasizes both lines equally or does not emphasize either line.

The term **'kindred'** describes a person's bilateral set of relatives who may be invited to weddings, funerals or other ceremonial occasions.

14.8 KIN GROUPS

Kinship in itself is not a group but is one of the strongest basis for group formation.

You will come across names of several unilateral kinship groups such as family, lineage, clan, pharatry and moiety while going through any discussion on kinship.

These kinship groups consist of persons who are genealogically related to each other through descent or marital ties. The feeling that 'blood is thicker than water' binds the kinsmen to each other in several kin groups which may be close-knit and small like family and lineage or may be, loosely-knit like clan, phratry and moiety.

Let's discuss these kinship groups one by one.

You are already aware of family which is the smallest kinship group. It is basically made up of a man, his wife and their unmarried children. While the man and wife are related through marriage, the children and parents are related to each other through descent or blood ties. The children are related to each other through the kinship link of siblingship and common descent i.e. blood tie.

Some of the important groups based on principles of unilateral descent are as follows:

Lineage: Family is bilateral but lineage is a unilateral descent group. It consists of all the consanguineal blood relatives who claim their descent from a known common ancestor or ancestors who existed in reality in the known past. The ancestor is not a myth as is the case with a clan. Lineage is an exogamous group. It is a unilateral descent group. it implies that a lineage includes all such family members who belong to the father's line alone. If the ancestor is a male figure, then the lineage is called patrilineage. The descent is raced in the male line from father to son. If the lineage is traced from a female figure, it is called matrilineage. Lineage members of a matrilineal group trace relationship to each other through the mother.

> Lineage members may or may not share a common residence. Joint family is also an example of lineage where members of three or four generations may live together. A lineage is strictly exogamous.

Clan: A clan is also a unilateral descent group. It includes a set of kins whose members believe themselves to be descended from a common ancestor, but the actual genealogical link may not be demonstrated. The common ancestor is often a mythical figure such as a saint or a *Rishi* in case of Hindu society. It may also be a supernatural character or a totemic object such as tiger, fish and snake etc.

Among the Hindus, the common descent is traced from some sages such as Kashyap, Bhardwaj, Gautam etc. In fact, the common ancestor of the kinsmen is most often an unknown figure or object in the far off antiquity.

The members of a clan consider themselves to be blood relatives of each other as they believe in common descent or blood tie. Hence, most often, the members of a clan do not marry each other. In other words, the clan is an exogamous kinship group.

The clan is patrilineal when the descent is traced through male lines. If the descent is traced through female line, it is called matrilineal clan, as found among Khasi or Garo of north-east India.

Clan is also known as *'Gotra'* in Hindi. The clan grouping is mainly taken into account while initiating marriage negotiations. Marriage is negotiated only with those who do not belong to one's own clan.

Phratry: A pharatry is unilateral descent group composed of two or more clans which are supposedly interrelated.

Like clan, the phartary organization is also exogamous. The members of phratry organization believe that they have a common ancestor.

The clans constituting a phratry may retain their individual identities. But, they fulfil special obligations on ceremonial occasions.

Moiety: Moiety is a large social group that results from the splitting of a society into two equal or unequal halves on the basis of descent. Each half thus formed is called a moiety.

The members of a moiety have a belief in a common ancestor which may or may not be actually traceable.

Each moiety is again sub-divided into a number of phratries. Each phratry is split up into a number of clans and each clan into a number of lineage and finally, each lineage into a number of families.

The Aimol Kuku tribe of Manipur has a set of moieties which are further divided into phratries and so on.

The two moieties provide marital partners to each other as members of one moiety cannot marry each other. But, the Toda moieties are endogamous, although they are further sub-divided into exogamous clans.

INTEXT QUESTIONS 14.4

1. Write 'True' or 'False' against the statement :

   Rules of descent connect an individual to a particular set of kins on the basis of ancestory.

2. Fill in the blanks

   The term __________ describes a person's bilateral set of relatives.

3. Mark the correct answer

   A clan is a set of kins

   (i) whose members believe themselves to be the descendants of a known ancestor.

   (ii) whose members have a belief that they have descended from a common mythical ancestor.

   (iii) such as mother, father and children.

   (iv) None of the above

14.9 KINSHIP BEHAVIOUR

Kinship behaviour or usages refer to definite and comparatively stable patterns of behaviour of different members of a kin group. These behaviour patterns may be verbal and/or non-verbal. Some of the kinship usages are the following :

Avoidance

It is a type of usage through which some restrictions are imposed on close interaction of certain kinsmen. Among the Hindus, as a result of such restrictions, certain relatives avoid talking to each other directly, avoid physical contact and maintain minimum social interaction with each other and so on. Some of the kins covered by such restrictions among the Hindus are - parent-in-law and daughter-in-law, mother-in-law and son-in-law, husband's elder brother and younger brother's wife etc.

Joking Relationship

It is just the opposite of avoidance. The relatives are free to crack jokes at each other's expense, tease each other and make fun of each other under this form of behaviour. The relatives under this category are expected not to take offence or to mind each other's conduct.

Joking relation is generally found between a man and his wife's younger sister or between a woman and her husband's younger brother.

Teknonymy

When the two kinsmen do not address each other directly rather through a third person or a symbol, the usage is known as teknonymy.

The practice is very common in rural India, where women generally do not utter the names of their husbands or elderly in-laws. Women refer to their husbands as the father of her child.

Avunculate

It is the kind of behaviour or usage which gives the maternal uncle an important status so far as his sister's children are concerned. The maternal uncle is considered more important than even the father. The maternal uncle transfers his property to his nephew (i.e. the sister's son). The nephew works for him rather than his own father. Sometimes the sister's children are brought up in their maternal uncle's family. Avunculate is common in matrilineal societies.

Amitate

The kinship behaviour which assigns a special role to one's father's sister is called amitate. Her role is similar to that of the maternal uncle under avunculate. The children show special respect to their father's sister. Sometimes, the children are brought up in her house and inherit her property. She is called female-father in societies practising amitate. It is usually found in patrilineal societies.

Couvade

It is kinship behaviour in which a husband imitates the behaviour of his wife during pregnancy and child birth. The husband also leads the life of an invalid along with his wife whenever she gives birth to a child. He refrains from active life, goes on sick diet and observes certain taboos. This practice is common among Khasi tribe of Assam and Toda tribe of Nilgiri Hills.

INTEXT QUESTIONS 14.5

1. Write 'True' or 'False' against the statement

   Amitate is a kinship usage which assigns special role to one's father's sister.

2. Fill in the blanks

   The kinship usage in which two kinsmen do not address each other directly is called __________.

3. Mark the correct answer

   The kinship usage in which the maternal uncle plays significant role is termed as

   (i) couvade

   (ii) avoidance

   (iii) joking relationship

   (iv) avunculate

   (v) none of the above.

(II) What is Couvade? Define in one sentence.

____

____

WHAT YOU HAVE LEARNT

- Kinship is a relationship among individuals based on marriage, blood tie or adoption.
- Kinship is the social recognition and expression of family relationship.
- The relationship which is not recognised socially is not included within the sphere of kinship.
- Kinship is an outcome of desire of human beings to reproduce or to give birth to children through legitimate relationship.
- Kinship is of two types-

  (i) Consanguineal kinship

  (ii) Affinal kinship

- Some assumed or imaginary relationships are called fictive kinship. Adoption is one of the examples of fictive kinship.
- Consanguineous kinship or blood relationship is based on common ancestor.
- Affinal kinship is based on marital relationship between two people which in turn, connects the two families to each other.
- Kinship relationship can also be categorized in the following ways in terms of degree of closeness :

  (i) Primary kin

  (ii) Secondary kin

  (iii) Tertiary kin
- Kinship is significant in several ways for individual as well as groups.
- It provides identity and status, social and psychological security and definite patterns of behaviour and roles to individuals.
- Kinship is the basis of group formation.
- It enhances group solidarity, organizes the group against enemies, controls religious and social interaction, including marriage and regulates gathering on rituals and religious ceremonies.
- Inheritance of status, property and family name is decided on the basis of kinship.
- Kinship groups help their kinsmen in securing political power, occupational benefits and economic gains.
- There are varied types of kinship terms which are used for address and reference of kins.
- The basis of classifying kinship terms and their types are the following :

(i) Linguistic Structure

(a) Elementary Terms

(b) Derivative Terms

(c) Descriptive Terms

(ii) Modes of use

(a) Terms of address

(b) Terms of reference

(iii) Range of application

(a) Descriptive Terms

(b) Classificatory Terms

- Rules of descent connect or affiliate individuals with particular set of kins on the basis of known or presumed ancestory.
- There are two rules of descent

  (i) Unilateral descent rules

  (ii) Bilateral descent rules
- **Unilateral descent rules are two types -**

  (i) Patrilineal descent

  (ii) Matrilineal descent
- Societies, without unilateral descent rules, are bilateral societies. Relatives on both the mother's and father's sides of the family are of equal importance or more usually, unimportant.
- Kindred refers to bilateral set of relatives who may come together temporarily on ceremonial occasions.
- There are some unilateral kin groups such as :

  (i) Family

  (ii) Lineage

  (iii) Clan

  (iv) Phratry

  (v) Moiety
- Family is basically made up of a man, his wife and their unmarried children. It can be extended to include affinal and consanguin kins upto three or four generations.
- Lineage is a set of kins who trace descent from common ancestor through known links.
- Clans are a set of kins who believe that they have descended from a common ancestor who is often a mythical figure and not a real one.
- Phratry is a unilateral descent groups made up of two or more clans which are supposedly inter-related.
- Moiety is a large social group that results from the splitting of a society into two halves or unilineal descent group. Each half is called a moiety.

- Each moiety is again sub-divided into a number of phratries. Eachphratryis split up into number of clans and each clan into a number of lineages and each lineage into a number of families.
- Kinship behaviour or usages refer to definite and comparatively stable patterns of behaviour of different members of a kin group.
- Some of the kinship behaviour are the following :

  (i) Avoidance

  (ii) Joking Relationship

  (iii) Teknonymy

  (iv) Avunculate

  (v) Amitate

  (vi) Couvade

GLOSSARY

Affinal kins : kins related by marriage.

Amitate : Kinship behaviour which gives special importance to father's sister.

Avunculate : Kinship behaviour which gives special importance to maternal uncle.

Bilateral kinship : Kinship based on transmission of property rights or descent either equally through both the female and the male lines or in a manner which does not emphasize either line.

Clan or sib : A unilineal exogamous group of relatives who trace their descent from a common ancestor who may have existed in a mythological past. The ancestor might even be a legendary supernatural character, a plant or an animal.

Classificatory teams : A kinship term that refers to or designates several relatives eg. uncle and aunt, etc.

Consanguineal kins : Kins related by blood or common ancestor.

Couvade : Kinship behaviour in which a husband follows a similar pattern of behaviour including dietary restrictions as those followed by his pregnant wife in child birth.

Descriptive term : Specific term for specific individual relationship.

Ego : A person who is the basic point of reference in determining and tracing kinship.

Cross cousin : Children of brothers and sisters.

Kindred : The grouping of relatives by bilateral descent. It includes the relatives of both the parents.

Lineage : A consanguineal kin group resulting from unilinear descent. The common ancestor of lineage members is usually an actual and remembered person. It is an exogamous group.

Matrilineage : Transmission of authority, inheritance or descent primarily through females. It is also called uterine descent.

Moiety : A primary social division in which the tribe is made up of two groups, each one of which is called a moiety.

Patrilineage : Transmission of name, property or authority through males. Patrilineal descent is also called agnatic descent.

Phratry : An exogamous unilinear sub-division of tribe. A phratry is often divided into a number of clans or sibs.

Siblings : Children born of the same parents.

Teknonymy : Kinship behaviour under which kinsmen do not address each other directly.

Unilineal descent : Succession, descent and inheritance through either the father's or the mother's line alone.

The term unilateral is also used for such descent.

TERMINAL EXERCISE

1. What are the types of kinship? Describe in detail.

2. What is the significance of kinship for the individual and the group?

3. What are the various basis of classification of kinship terms? Discuss in detail.

4. Describe the various types of unilateral kinship groups.

5. Discuss various kinship usages or behviour.

ANSWER TO INTEXT QUESTIONS

14.1	(1) True	(2) Consanguneous	(3) (ii)
14.2	(1) False	(2) Group	(3) (iv)
14.3	(1) True	(2) derivative	(3) (v)
14.4	(1) True	(2) Kindred	(3) (ii)
14.5	(1) True	(2) Teknonymy	(3) (iv)

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15

ECONOMY, POLITY AND RELIGION

Societies differ in terms of the number of institutions. Highly developed and differentiated societies, like those in the contemporary industrial world, have a larger number of institutions than the simple societies of tribals and peasants. As societies evolve over time from simple to complex structures, their institutions also get differentiated. Not only do they multiply in number but also become more and more specialized and complex.

Although the number of institutions varies from one society to another, all societies generally have four basic institutions, which may be known as universal institutions. These are respectively known as kinship, economic, political, and religious institutions. These institutions do not exist in isolation, rather, there are close connections between them. We may conceptualize a culture as comprising of institutions that are inter-related. A definition of culture may be: It is an integrated whole of institutions. In this lesson, we shall study the characteristics of economic, political, and religious institutions of human society.

OBJECTIVES

After reading this lesson, you will be able to:

- describe the basic institutions found in human society;
- explain the characteristics of each of these institutions; and
- understand the relationship between institutions.

15.1 CONCEPTS OF ECONOMY, POLITY, AND RELIGION

15.1.1 Economy

Economy is concerned with production, exchange, distribution and consumption of goods and services. If human beings have to survive, they have to eat. They are not like other animals that are parasites on nature and consume its raw products. Human beings not only produce what they need for their sustenance, but also transform the raw products of nature by cooking and processing them. One of the remarkable characteristics of human beings is that they transform the raw into the cooked. Fire making and the use of fire are associated principally with human species.

None of the activities associated with economy are carried out in isolation. In their system of production, human beings enter into relations with other human beings. Distribution and exchange also assume the existence of relations between people. The nature of these relations conditions the quality of distribution and exchange, and the quality of the things (goods and services) exchanged. Human relations and social values also determine the patterns of consumption. In other words, in a sociological study of economy, one is concerned with the social relations that are built in the systems of production, distribution and exchange, and consumption.

15.1.2 Polity

Polity is concerned with the distribution of power in a society. In each social relationship, there are some who exercise power over others. Even in a group of two individuals (what is technically called a *dyad*), one of them exercises power over the other. Thus, no human relationship is without the exercise of power. For sociologists, power is a universal characteristic of human society.

Now, we should explain the sociological meaning of the term power. By power, we understand the ability of a person to exercise his will on the others and obtain compliance. Power is the ability to take decisions for oneself and others, and to see that the others abide by the decisions taken on their behalf. Defined in this way, power is central to every institution and group. For example, the head of the household exercises his or her power, which he or she has, by virtue of being the head, over other members and his or her decisions are binding. For example, the medical superintendent is the most powerful person in a hospital. These examples help us conclude that in each institution, there are some who exercise power over others.

Then, what is so special about political power? The difference between power in an institution (like hospital) or a group (like family) and political power is that the latter has a wider application. It is not confined to an institution or group. Rather, it embraces all of them. Political power cuts across different institutions and groups. It runs the government, which takes major decisions about society and its affairs. For example, the principal of a school exercises his power over others and also in the running of the institution that he heads; but, the task of framing educational policy and its implementation is that of the government.

Political power is closely connected with governance: that is, governing and administering. An Italian sociologist made a distinction between two types of elites. The first he called the non-governing elite. They excel in their respective works but do not govern. The second is called the governing elite – they are the ones who exercise power to rule and govern.

> A famous musician, painter, and industrialist are the examples of non-governing elite. Thus, Mahasweta Devi, M.F. Husain, A.R. Rehman, and Dhirubhai Ambani are members of the non-governing elite.

The prime minister, home minister, chief minister, and governor constitute the governing elite.

15.1.3 Religion

There has been no dispute about the universality of economic and political institutions.

But, there have been arguments about the universality of religion. Some thinkers hold that religion has prevailed because of the ignorance of the masses at large and a limited of the human mind. Once science would be able to answer all those questions that puzzle the humans but, it may be admitted here that religion would decline. It has also been thought that primitive society had religion, whereas modern society can do without it. Marxist thinkers also believed that societies that can succeed in abolishing classes and the distinction between the rich and the poor, could very well do without religion.

Today, the theories that doubted the universality of religion have been rejected. We have factual evidence to show that religion in one form or other is found in all societies, whether primitive or modern. In each society, religion is concerned with a set of relations people have with what they regard as 'superior' to them. This superior entity is not human. It is beyond the world of human beings. That is why the terms used for conveying the superior entities are 'supernatural', 'extra-

mundane', and 'spiritual'. These entities are revered, i.e. they are worshipped and their favour is sought. People *believe* in the existence of these powers, which control human affairs. They think that if these powers are worshipped and profitiated through certain acts such as rites and rituals etc., happiness and peace will follow, and their wishes will be fulfilled.

Keeping this in mind, we may define religion as a set of beliefs and practices dealing with the objects and ideas that people regard as supernatural and worthy of worship. The technical term we use for religious acts (the practices) is *ritual*, which is regarded as the hallmark of religion.

INTEXT QUESTIONS 15.1

Answer the following questions in one sentence

1 Give the definition of non-governing elite.

____

2 Name the basic institutions of human society.

____

3 What is meant by the term power?

____

4 What are the constituents of religion?

____

15.2 CHARACTERISTICS OF ECONOMIC ORGANIZATION

So far we have learnt that economy or the economic system consists of those institutions that provide for the production, distribution and exchange, and consumption of goods and services. In this section, our concern will be with the characteristics of economic organization.

Generally, when we think of economy, we think of goods and services involving money. A teacher teaches in a school for a month, at the end of which he receives a certain amount of money in the form of currency notes and coins. He spends the latter for buying goods and services – for instance, food, haircuts, travel tickets, etc. – that he needs for his survival.

However, we should note that there are societies where the concept of money as we understand does not exist. By money, we mean a standardized unit of exchange,

Notes

by which we can buy anything we need, whether a commodity or service. Societies, like tribal and peasant, which do not have the concept of money, are called non-monetized (or unmonetized).

15.4.1 Division of labour

Whether societies have money or not, they all have rules specifying how people gain access to natural resources and convert them into goods. People have knowledge of techniques they use for extracting resources and transforming them. They all have rules for distributing and exchanging goods and services. The basic characteristic of all economic systems is division of labour, which may be defined as an allocation of jobs to different individuals in accordance with their qualifications, skills, categories of gender and age, or any other trait that the society recognizes.

Societies differ in terms of the complexity and diversity of division of labour. Tribal and peasant societies have a simple division of labour. It means that the extent of specialization they have is little or minimal. In the largest traditional societies, there may not be more than twenty or thirty craft-trades, and also, not more than a few other specialized pursuits, such as those of priest, soldier and epic-singer, etc.

In the most simple societies, such as that of hunters and food gatherers, there may be a near absence of specialization, with each man knowing the techniques of hunting, and each woman, of food gathering. The absence of specialization, however, does not imply the absence of division of labour, because in simple societies, division of labour on the lines of sex and age does exist. As stated earlier, in hunting and food gathering societies, hunting is definitely a male job whereas food gathering is a female occupation.

15.4.2 Industrial economy

Sociologists divide an industrial economy into three sectors: the primary, secondary, and tertiary sectors.

The primary sector of an economy includes the collection or extraction of natural resources. It consists of agriculture, mining, forestry and fishing, etc. The secondary sector is concerned with the conversion of raw materials into manufactured goods. The secondary sector expands with the coming of machinery and the development of technology. The tertiary sector of an economy refers to service industries. It includes occupations that offer services to others. Medicine, teaching, and managerial and clerical jobs are examples of the tertiary sector.

In societies where the extent of industrialization is less, a significant proportion of population is engaged in the primary sector. In India, for example, almost a three-quarter of the work force is engaged in agricultural production. By comparison, in

industrialized countries, only a tiny proportion of the population is involved in agriculture. As industrialization increases, the other sectors of economy expand. The higher the degree of industrialization, the larger is the domain of service industries.

15.3 TYPES OF ECONOMIC SYSTEMS

There are different types of economic systems depending upon the ways in which people acquire their livelihood. Broadly speaking, we may divide economic systems into two types, those concerned with food collection, and secondly, those concerned with food production.

15.3.1 Food collection

Food collection may be defined as deriving food from naturally occurring resources, such as wild plants and animals. At one time, the entire society consisted of food collectors. In fact, food collection has occupied the longest period in the history of mankind.

With the passage of time, food collection has been on decline, but even today, certain communities of the world still depend upon hunting, food gathering and fishing. The prominent examples of food collectors are: !Kung Bushmen of South Africa's Kalahari Desert, Mbuti of Zaire's Ituri rain forest, various Australian tribes, the Copper Eskimos, and tribal communities in Andaman Islands.

15.3.2 Food production

Food production is believed to have begun about 10,000 years ago. It was a revolutionary change. Communities in widely separated geographical locations began to cultivate, and then, domesticate plants and animals. Today, most people in the world depend upon diverse combinations of domesticated plants and animals for food. Sociologists distinguish three types of food production systems: horticulture, intensive agriculture, and pastoralism.

15.3.2.1 Horticulture

- By horticulture, we mean the growing of crops of all kinds with relatively simple technology and material culture.
- Common to all forms of horticulture is the absence of permanently cultivated fields.
- The tools generally used in this system of production are digging sticks, hoes, and axes.

- Ploughs and tractors are not associated with it.
- Horticulturalists do not employ methods of increasing the fertility of the soil artificially as is common in intensive cultivation.

We may distinguish between two types of horticulture. One deals with a dependence on long-growing tree crops. The second system, which is more common, is known as extensive or shifting cultivation. In this, the land is cultivated for short periods. Then, it is left idle or fallow for some years. During the time the land is not cultivated, wild plants grow on it. When the vegetation is sufficiently thick, it is cut down and burnt. In this way, the nutrients return to the soil and add to its fertility. The cultivators grow all kinds of crops on it, before leaving it idle for some years. Then, the same cycle is repeated. The prominent examples of shifting cultivators are: the northern Kayapo of the Brazilian Amazon, Jivaro of Ecuador, Samoan of the South Pacific, the Mal Paharia and Baigas in India.

15.3.2.2 Intensive agriculture

- Intensive agriculture is also known as settled agriculture.
- It is a system of food production where the fields are regularly cultivated.
- Cultivators raise the fertility of soil by adding organic materials to it, such as dung from animals and human.
- Fields are irrigated. Besides the monsoon, the agriculturalists use irrigation from streams and rivers.
- Technology in intensive agriculture is far more complex. Ploughs are used rather than digging-sticks and hoes.
- Where mechanization has set in, tractors are used, and mechanical power has replaced the animal traction power.

Intensive agriculture has also led to fairly settled, large village communities. This has implications for the nature of inter-personal relations in an agricultural community. The horticulturalists, by comparison, live in small groups and shift from one place to another depending upon the piece of land they clear for cultivation.

15.3.2.3 Pastoralism

- Communities of people, which domesticate animals, are known as pastoral, and the system of deriving one's livelihood by domesticating animals is known as pastoralism.
- Pastoralism is an effective way of living in semi-arid and desert areas.
- Pastoralists breed animals for meat, milk, hair, hide and excreta (to be used as fuel), etc.

- Pastoralists are not self-sufficient as is the case with hunter-gatherers, because they exchange their produce with non-pastoral people. In this way, they ensure their survival.

Pastoralists sell their animals (generally male) to animal-merchants who buy them for slaughter houses or for selling them to others as traction animals. Animal hair from which wool is manufactured is also sold to merchants. Some pastoral communities also sell milk and its products (such as clarified butter), but most of them use it for their own consumption. Some well-known pastoral communities are the tribes of the Middle East, Basari of Southern Iran, Lapps of Scandinavia, Rabari and Gaddi in India.

INTEXT QUESTIONS 15.2

Fill in the blanks:

1. Societies that lack the use of money are known as _______ societies.
2. _______ societies have a large number of jobs and specializations.
3. Hoe is associated with _______ cultivation.
4. Pastoralists are generally found in _____ and ______ areas.
5. Tribes of Baigas in India are _______________.

15.4 ECONOMIC SYSTEMS OF SIMPLE AND COMPLEX SOCIETIES : A COMPARISON

Food collection and food production are placed in an evolutionary sequence. The first stage in the evolution of economic systems was of food collection, followed by food production. But, it does not imply that once the systems of food production came into existence, the systems of food collection disappeared completely. Rather, for many years, different systems of food collection and food production, although the former are now gradually on decline and are bound to be replaced in times existed simultaneously, to come. But, at any point of time in the contemporary world, we find hunting and food gathering societies co-existing with highly industrialized societies. One may refer here to the case of Australian Aborigines, many of whom are even today hunter-gatherers, who live in the midst of highly developed and industrialized white Australians.

Economy in simple societies tends to be subsistent in nature, which means production is mainly for consumption. It certainly is not for the market or for

commercial interests. Family in simple, traditional societies is both a unit of production and a unit of consumption. The members of a family work together on the family farm to produce what they need for their existence. It is in contrast to complex societies where production is for the market. People depend upon the market for acquiring things they need. Family in complex societies is a unit of consumption, not a unit of production, because the processes of production and distribution are centered in the market and are complex in nature. Simple societies are subsistence-oriented, modern societies are market-oriented.

15.4.1 Systems of exchange

There are three types of exchanges found in human society, respectively called reciprocity, re-distribution, and market. The exchange between individuals who occupy equal positions in society is called reciprocity. Here, what A gives to B is reciprocated by B in an equivalent measure immediately or after a period of time.

The second principle of exchange is re-distribution. Here, an individual gives a gift to someone placed above him in rank, and this is returned in course of time. An apt example of this as found in the contemporary society is that between a political leader and the members of his support groups. However, the way in which it is returned may vary from one society to another. Reciprocity is an exchange relationship between people who are placed at an equal level in their society, and redistribution is an exchange relationship between people who are unequally placed.

15.4.2 Market

The market is the third principle of exchange. There are two aspects of the market. First, the market refers to the physical place where people assemble to carry out exchanges, where people assemble for buying and selling. This may be called the 'market site'. Second, the forces of demand and supply determine the prices of goods and services that are available at the market. This principle is called the 'market principle'.

15.4.3 Markets in simple and complex societies

With respect to the market situation, simple societies may be divided into two categories. First, those that do not have any concept of the *market site*. They are called 'marketless societies'. Hunter-gatherers constitute a prominent example of this type. Second, those simple societies which have market sites, where people assemble for exchanging their goods and services, but have no 'market' principle. The market principle is a characteristic feature of economic systems in complex societies. It is not found in simple societies. So, when sociologists speak of markets

in tribal and peasant societies, as a matter of fact, they mean the 'market site' and not the 'market principle'.

Complex societies are completely dependent upon the market for everything they need. If the markets were to end, the society would collapse, because, as said earlier, the forces of production and distribution are centered in the market. In complex societies, family is not a unit of production. Therefore, it has to depend upon the market for the fulfillment of all its needs and wants.

In simple societies, which have market sites, people do not depend upon the market for their subsistence. They themselves produce the goods they need for their subsistence. If they do not produce some, they acquire them through reciprocity and re-distribution.

Moreover, markets in simple societies are not really 'pure' economic institutions. First, they are not a regular feature of their societies. Their occurrence coincides with a ritual occasion or festival. The market may come into existence once a week or fortnight. Visitors to the market do not constitute a crowd of buyers and sellers, as happens in markets in complex societies. In simple societies, the market is almost like a fair. People look forward to meeting their kinspeople and friends in the market. Because the market day brings together a readily gathered crowd of people, important political announcements may also be made in the market. In some societies, the market day is also the 'court day', when the court assembles, cases are taken up, and judgments given. Matrimonial matters are also finalized on the market day.

Thus, the market predominantly performs social, rather than economic functions in simple societies. It is in contrast to complex societies where the market is essentially an economic institution.

15.4.4 Barter system

Simple societies have the barter system, that is, a type of exchange in the absence of money, where goods are exchanged for goods. The concerned society decides which goods will be exchanged with which ones. There is no uniform parameter of exchange. In the language of sociologists, there is no 'general-purpose money', a kind of money that can be used for exchanging everything and anything people need. What simple societies have is called 'specific-purpose money', which means that certain specific objects can be used for acquiring another set of specific objects. For instance, cattle may be given as bridewealth for acquiring a bride, but cattle cannot be used for acquiring food or clothes. In other words, simple societies have different spheres of transaction, and things used in one sphere may not be used in the other.

All this shows that simple societies are technologically simple, unmonetized, depend upon barter, and have markets that are multi-purpose entities. They also have complex systems of exchange because they do not have general-purpose money. Among them, social values outweigh economic values. Complex societies are technologically more sophisticated, monetized, completely depend upon markets, and in them economic values outweigh social values.

15.5 ECONOMIC DEVELOPMENT

A progressive change in economy is called economic development. Developmental (or progressive) changes are not only positive, as the name itself implies, but are also introduced in a planned manner from outside. In other words, there are external agencies that plan development in a society.

The idea of development became popular in the second half of twentieth century. Social anthropologists and sociologists were concerned about the declining state of tribal and peasant societies. The main reason for their worsening condition has been that they had come in contact with the outside world, which exploited them, took away their resources, and reduced them to a pathetic state. It was thought that if these people were not cared for, they would simply perish away. It was this ideology that guided the process of development.

The basic goals of economic development are: to destroy or reduce to the maximum the phenomenon of hunger and scarcity and to make people self-reliant so that they are no more dependent on outsiders for the fulfillment of their basic needs. For achieving both these goals, the community in which change is to be brought about must also be involved. Those engaged in the process of development should find out from the people themselves, what their needs and priorities are. If these are not taken into consideration, it is quite likely that the programmes of development might prove futile and even be rejected.

INTEXT QUESTIONS 15.3

Write T after the statement that is true and F for the statement that is false.

1 Food collection came before food production.
2 Family is a unit of production in complex societies.
3 Reciprocity is between persons who are equally placed in their society.
4 Markets are universally found.
5 Barter is an exchange in the absence of money.

6 Markets in simple societies are economic entities.

7 Development is only economic in nature.

8 Communities should not be involved in development programmes.

15.6 POLITICAL SYSTEM

Political system is that system of society which defines the roles that human beings occupy in order to maintain law and order on the one hand, and supervise the functioning of the society on the other. One of the functions of political system is to maintain the legal order, and this, in fact, is its main function in simple societies. In complex societies, along with this function, its other function is to distribute resources for social and economic development.

An important component of political system is the state. Here, we should note that there have been societies in the world which did not have the institution of state. Hunting and food-gathering societies, several types of pastoral and agricultural societies do not have a king, chief, or lord who is the center of power. These societies do not have a centralized authority. Neither do they have governments or legal systems. Nor is there a division of society into classes of rich and poor, or privileged and un-privileged. These societies are known as stateless. They are different from those societies that have a centralized authority, government, legal system, and classes. They are the state societies. The prominent examples of stateless societies are the Australian Aborigines, the Yakö and Ibo of Nigeria, the Masai and Nandi of East Africa, the Nuer of Sudan. Among the simple societies, an outstanding example of the political state comes from the Zulu of South Africa.

Absence of political state does not imply that these societies lack an orderly existence. They certainly are not in a state of anarchy. They have other institutions that try to maintain order in society. For instance, the elders may resolve the conflict between individuals. Or, there may be persons occupying religious offices who are approached for their intervention in conflicting situations. The Nuer, for example, have religious chiefs, known as leopard-skin chiefs, because they wear leopard skin and are approached in matters of homicide, that is, a man accidentally killing another man. In other words, no society is free from conflicts and violations of rules of behaviour. And, each society, some or the other way, resolves these conflicts.

15.7 POWER AND AUTHORITY

Power is different from *authority*. What distinguishes these two is *legitimacy*, i.e., whether the exercise of power is legitimate or warranted under the existing

and acceptable set of rules in society or not. The meaning of legitimacy is 'rightfulness', whether the individual has been given the right to exercise power. Force is exercised by both – the robber and the policeman – but the force that the latter exercises is legitimate, and not the one which the former exercises. The state has been defined as an institution that has the power to exercise 'legitimate violence' over a territory. When the exercise of power is legitimate, it is termed authority. The concept of power itself does not tell us whether it is legitimate or not, because here, the emphasis is on the exercise of force and its compliance. In the concept of authority, the emphasis is on legitimacy. So, legitimate power may be defined as authority.

15.8 TYPES OF AUTHORITY

We may think in terms of three types of authority, respectively called *traditional, charismatic*, and *legal-rational*. While simple societies principally have traditional authority, complex societies are characterized by the presence of legal-rational authority. It is also likely that different types of authority may co-exist. The same society may have the office of a hereditary king, which is an example of traditional authority, as well as the office of an elected prime minister, which is an example of legal-rational authority.

The three types of authority are distinguished by their respective sources of legitimacy. When legitimacy is derived from the existing conventions and customs, it is called *traditional* authority. Suppose, the rule is that after the father, the son will become the head of the state, it is an example of traditional authority. In *rational-legal authority*, the laws are formally laid down rules and prescriptions are impersonal and apply equally to all. Individuals have to compete for authority, which is distributed depending upon the rules. Besides the impersonal laws in this system, merit and qualification are also important principles. Traditional authority tries to maintain the system as it is, while legal-rational authority is ideally suited for change. This also explains why simple societies are, relatively speaking, conservative and tradition-oriented, while complex societies are progressive and change-oriented.

The third type of authority is called *charismatic*. It emerges in situations of crises that the existing system is unable to solve. When this happens, people crave for an intervention by a person who could resolve the crises for them, which may be natural, social, or political. Such a person becomes the bearer of charisma. Such a man looks 'extraordinary' and possessor of those qualities that ordinary people do not have. If a charismatic person comes to power, the authority he occupies is called 'charismatic authority'. Chairman Mao Zedong of China is a good example of charismatic authority. But, it is quite likely that a charismatic person might decide

to remain outside the realm of power. That is exactly, what Mahatma Gandhi did. Therefore, we should make a distinction between a 'charismatic leader' and 'charismatic authority', because a charismatic leader may resolve the crises but after that may decide to remain outside the political system.

INTEXT QUESTIONS 15.4

Match the column 'A' with 'B'

'A'	'B"
a) Political system	i) They do not have government or legal system.
b) Stateless societies	ii) maintains law and order and supervises the functions of society.
c) Charisma	iii) when people look for extra ordinary qualities which may not be natural.

15.9 DEFINITION OF RELIGION

Earlier, we said that there are no known societies in which there is no form of religion. Attempts have been made at different times in different societies by their respective political leaders to create a society without religion, but all these attempts have failed, and religion in one form or the other has continued to survive. Religion is not only universal, but has emerged in modern society as a strong force to be reckoned with.

Religion is a belief in one or more than one spiritual beings. Along with beliefs, rituals (practices) are equally important. From the late nineteenth century, one part of the definition of religion has been that it is a 'set of beliefs and practices'. To which entities do these beliefs and practices pertain, has been a debatable issue.

The most influential definition of religion is that it is a unified set of beliefs and practices pertaining to things (objects and thoughts) which people regard as sacred. Sacred things are those that are 'set apart from the ordinary and are forbidden'. This is perspective of a well known sociologist, Emile Durkheim.

The idea of sacred is universally held. There are religions – like Buddhism, Confucianism, and Jainism – that do not have the concept of God or god but they definitely have the concept of sacred things. Buddhism, for instance, has the four noble truths, viz. the world is full of sufferings, the cause of sufferings lies in desires, one should attain the state of desirelessness, and one should work in an upright manner for one's salvation. All these are regarded as sacred.

Thus, one may define religion in the following terms: Religion is concerned with sacred things, which invoke feelings of reverence, and they are linked to rituals. There is a community of believers that adheres to the sacred symbols.

15.10 TYPES OF RELIGION

We observed in the beginning that though religion is universally found, its beliefs and rituals vary from society to society. In simple societies, the most important supernatural functionary is the *shaman*, a word originating among North American Indians. He is an individual possessed by supernatural powers. In a state of possession, he predicts about the future events that concern the entire society (such as, rainfall, crop yield, any natural calamity, like drought, epidemic and floods, etc.). He also answers the individual questions (such as those pertaining to illness, childlessness) and suggests remedies for overcoming misfortunes.

Two main forms of religion are found in simple societies. One is animism, and the other is totemism.

- Animism is defined as belief in the existence of soul (*anima*).
- The soul is highly malleable, plastic, and can pass through any orifice (opening) of the body.
- People believe that the souls of their ancestors and animals populate the world.
- The souls are either benign or malevolent, and affect human existence in a variety of ways.
- The term 'totem' originated among North American tribes.
- The belief in totemism is that once upon a time plants, animals, or other inanimate things founded the clans of people.
- Because of this, people have a special ritual relationship with these plants or animals.
- They think that if they worship their totems, they will have a fulfillment of their wishes.

Besides these, some simple societies also hold a belief in the existence of impersonal powers that have their own laws and affect human destiny in a variety of ways. Polynesians call these powers 'mana'. In other societies, they are known by different names. For example, the Hos of Jharkhanda call it *bonga*. The religious beliefs in some simple societies are quite complex, but what they generally do not have is a belief in one God, the idea conveyed by the term monotheism. Simple societies are largely polytheistic, that is, they believe in the existence of many gods.

Among the religions found in different societies, Judaism, Christianity, Islam and

Sikhism are monotheistic. They originated in the Near East and each has influenced the others. Of the three, Judaism is the oldest religion, dating about 1000 B.C. Christianity in fact began as a sect of Judaism, before becoming a distinctive religion. Today, Christianity commands the greatest number of adherents, and is spread across the world. Christian communities are found in almost every part of the world. The second largest religion in the world is Islam, and its followers are chiefly concentrated in North and East Africa, the Middle East, South East Asia and Indian subcontinent.

Still another religion which originated in India is Sikhism which developed in protest agaisnt the superstitions and beliefs and practices perpetuated by the priestly classes in the Hindu society. It was started approximately 500 years ago by Guru Nanak and was given a final shape by the tenth Guru of the Sikhs, Guru Gobind Singh. Sikhism is monotheistic.

The oldest of all the great religions is Hinduism, the principal beliefs of which date back some 6,000 years. Hinduism is both polytheistic and monotheistic. Believing in the unity and oneness of divinity on the one hand, it also has a great diversity of gods and goddesses, in all forms, such as in the form of animals, plants, humans, inanimate and mythical objects.

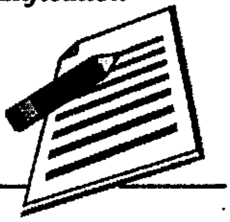
The religions of the East are known as 'ethical religions' – such as Buddhism, Confucianism, Taoism – which do not have the concept of a single or many gods. Rather, they emphasize a set of ethical principles. The religions that emerged on the Indian soil, and largely confined to India, are Jainism and Sikhism.

15.11 TYPES OF RELIGIOUS ORGANIZATIONS

Each religion has a community of believers who are involved with religious organizations such as the church and the sect. For them, a church is a large, well-established religious body. This term is used for any religious organization and not necessarily for the organization of Christians.

The church normally has a formal, bureaucratic structure. It has a hierarchy of officials. In its ideology and functioning, it adapts itself to the social values and the society in which it is found. Often, it justifies the existing social order. Because of this, it represents the conservative side of religion.

Against the adaptation of the church to the society, many protest movements surface. They criticize the church for justifying social values that need to be condemned. They also criticize the church for losing its 'true way'. It is quite likely that some of these movements do not rise beyond the level of simple criticisms, but some of them take a more organized shape and emerge into a solidary group of believers who try to follow the 'true way'.



Notes

This protest group that generally emerges around a leader (the founder) is called a sect. A sect is a smaller group of committed believers. They tend to withdraw from the surrounding society into their own communities. In India, Arya Samaj has been a good example of a sect in the context of Hinduism. Calvinists and Methodists are other good examples in the context of Christianity.

But, over time, a sect may lose its active protest ideology. It may also try to adapt to the society in which it is found. It happens because the sect may start facing the problem of survival and may lose membership. In fact, a sect may be absorbed in a church when its process of adaptation to the society begins. When a sect has 'cooled down', meaning that it is no longer an active protest group, the term used for it is denomination. It may be defined as a sect adapted to the society, which may end up by becoming a group of believers, distinctive in some respects, within the church.

There is another type of religious organization. It is called cult. It resembles sect in some respects; for instance, both are centered on individual leaders. Both reject the values of the outside society. But in comparison to sect, cult is mostly loosely knit. It focuses more on individual experience. It is quite likely that people may follow the theories of the cult without joining it formally. The cult leadership may permit its followers to hold membership of other religious affiliations. The continuity of the cult may be uncertain after the demise of its founder, which may not be the case with the sect. Good examples of the cult are the Osho believers, the believers in traditional meditation (like Mahesh Yogi's transcendental meditation group), and several others believing in spiritualism.

15.12 ORIGIN AND FUNCTIONS OF RELIGION

In the nineteenth century, certain theories of the origin of religion emerged, which were extremely popular at that time, but now they stand discredited. Today, sociologists do not attend to the problem of origin. Rather, they concern themselves with the functions of religion and how it is changing in modern times.

The evolutionists were concerned with two inter-related issues: first, the earliest type and form of religion; and second, how religion came into existence and through which stages it evolved over time. In one of the earliest theories, it was held that the origin of religion lay in the experiences of dreaming and death. What is that the individual sees in his dreams and what is that that leaves the body at death, were the questions that must have puzzled the primitive man. The answer to both the questions he must have found in the idea of soul, which was designated by the term *anima*. It is the *anima* that one sees in dreams, and it is that what leaves the body. That is why it was thought that the first type of religion was animism, a belief in the existence of soul.

Other scholars thought that primitive man was not so wise as to discover the idea of soul, which must have been discovered at later times. They thought that the origin of religion must lie in simple notions. Those who thought that totemism was the earliest form of religion said it was the worship of plants and animals that was the first to begin. Some primitive societies believed that plants and animals impregnated their women, and hence they were powerful. Some believed that they founded their clans. Some believed that plants and animals provided resting places to the souls of their ancestors, hence they were worthy of worship.

Another theory of the origin of religion, quite popular in the nineteenth century, was that religion began with the worship of natural entities, like the sun, the moon, stars and rainbow, etc., because they aroused a feeling of fear and wonder in human beings. This theory earned the title of naturism.

All these theories were sheer guess-works. This was the prime reason of their rejection. By the beginning of the twentieth century, the emphasis shifted from the search for origin to the functions that religion performs. Religion is functional because it binds people in a moral community. It integrates the society. It produces the feeling of we-ness, one-ness and solidarity. Later, sociologists also pointed out that religion is an important instrument of social control. It provides a blueprint of the society, for example, the case of caste system. Hinduism is the basis of caste system.

Although this theory is still respected, sociologists also say that it is applicable to those societies that have a single religion. It is here that religion can produce social integration. But, it may not be the case in societies having two or more different types of religion. In these societies, religion may also create conflicts between the believers of different religions. Thus, in these cases, religion may also become *dysfunctional*.

15.13 CHANGES IN RELIGION

This brings us to the last part of this chapter. Here, we shall explore the changing form of religion in contemporary society.

Throughout this lesson, we have maintained that religion has not disappeared, as some social thinkers thought at one time that it might. Instead, its form has changed.

- There has been a reduction in the rituals performed to mark different phases of life, like birth, marriage and death, etc.
- The hold of religion on social life has become weak. This process is called secularization and is occurring worldwide.
- Religion has lost many of its collective functions. Therefore, to say that it contributes to social integration may not be generally correct.

- Today, a large number of societies have religious pluralism, which means a co-existence of different religions.

Today, religion performs, as it has always performed, an important function of providing explanations of various phenomena to the individual. Religion provides a set of ready-made answers to various 'why' questions, that is, those questions that science in its existing state of knowledge cannot satisfactorily answer. Why religion is universal can be answered by saying that religion provides answers to various questions that individuals raise about their lives, and various accidental and unanticipated situations they face.

But, we should not conclude by saying that religion is functional to all societies at all points of time. Rather, it is most vulnerable to politicization. Various communities have manipulated it to suppress other communities, and to spread hatred between them. Religion has also been used for seeking political support.

These manipulations of religion have led to its strengthening, its reinforcement, rather than decline. As sociologists, we should critically look at both the sides of religion – its function in providing explanations, in rendering psychological support in times of crises, in keeping the social order intact, and also, its manipulation in creating dicisions among people.

INTEXT QUESTIONS 15.5

A. Fill in the blanks with suitable words:

1 Sect is a _______ group.

2 The oldest of all great religions is __________.

3 The Hos of Jharkhanda call the idea of the impersonal power by their local term, _________.

4 Sacred things are _________ and ________.

5 Confucianism is an example of ________ religion.

WHAT YOU HAVE LEARNT

- Human society is constituted of institutions.
- The four basic institutions are kinship, economy, polity, and religion.
- Each institution is defined by the content of its aims.
- All the institutions are inter-connected.
- Economic institutions deal with the production, exchange and distribution, and consumption of goods and services.

Notes

- Institutions that deal with the distribution of power in a society are political institutions.
- Religious institutions establish the relationship of human beings with entities that they regard as sacred.

TERMINAL EXERCISE

1. What do you mean by economy? Describe the characteristics of economic organization.
2. Explain political system.
3. Distinguish between power and authority.
4. Name two functions and dysfunctions of religion.
5. Describe the changes in religion in your own words.

ANSWER TO INTEXT QUESTIONS

15.1

1. They excel in their respective works but do not govern.
2. Kinship, economy, political and religious.
3. Economy is concerned with production, exchange and distribution, and consumption of goods and services.
4. Power is the ability to take decision for oneself and others and see that others abide by the decisions taken on their behalf.
5. Beliefs and practices are the constituents of religion.

15.2

1. unmonetized	2. industrial	3. horticulture
4. semi arid and desert	5. hunting and food gathering.	

15.3

1 - T	2 - F	3 - T	4 - T
5 - T	6- F	7 - F	8 - F

15.4

a - i	b - i	c - iii

15.5

a) protest	b) hinduism	c) bonga
d) set apart, forbidden	e) ethical	

16

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SOCIAL STRATIFICATION

*I*n this lesson, you will study about inequality among human beings. So far, in earlier lessons, you have learnt that division of labour is universally found in human societies. Even those societies that lack specialization and complexity, like hunting and food-gathering societies, do have jobs allocated to people on the basis of sex and age. Women carry out tasks that are different from those that men do. Similarly, jobs assigned to people of different age-groups are also different. The tasks that different people perform in a society are complementary. Because of the work people carry out, their life-styles acquire an identity of their own. For instance, the house of a carpenter will have a workshop where he does wood-work. The house of a weaver will have a loom.

Therefore, the first principle you will learn here is that no society is completely homogeneous, where groups look alike, as do the individuals. Rather, what you find in a society is 'difference'. Women's work is different from that of men. People of different age-groups do different works, and then, there are groups of people where one is different from the other. One clan is different from the other because of its association with a different *totem*. One caste is different from the other because of its occupation.

OBJECTIVES

After reading this lesson, you will be able to:

- define the concept of social stratification;
- describe the central ideas in stratification;
- explain what is status and its types; and
- describe the caste system.

16.1 DIFFERENCE AND INEQUALITY

Difference between individuals and groups is a universal characteristic. It does not imply that one group or individual is superior to the other, or it enjoys more privileges than the other. In other words, difference does not imply ranking or inequality. It only shows that diversity exists.

Our first point here is that we should distinguish the idea of *difference* from the idea of *inequality*. By difference, we mean the existence of certain dissimilarities between the objects or units under consideration. But these dissimilarities are complementary. Men and women are different in their biological compositions, but it is their complementariness that is the basis of reproduction. Weavers are different from carpenters, but they are dependent upon each other for the goods they respectively produce. Weavers buy wooden objects from carpenters while carpenters buy shawls or mats from weavers.

By inequality, we imply a distribution of privileges and resources, as a consequence of which some are more privileged or better placed than others. Or, in other words, some have under their control more resources than others. What results is a ranking of people and their groups.

Sociologists also make a distinction between 'natural inequalities between people' and 'inequalities in their conditions of existence'. The first types of inequalities are also known as physical inequalities, by which we mean differences of age, health, bodily strength, and the qualities of the mind. But these inequalities are small in comparison to social inequalities. Sociologists are concerned with a study of social inequalities. Natural inequalities may affect the performance of individuals. There may be a factor accounting for the differences between individuals belonging to the same social category. But social inequalities are founded on principles that are different from those involved in physical inequalities.

In theoretical terms, the existence of difference between two entities does not imply that they are unequal. But the opposite is not true. The existence of inequality necessarily implies the existence of difference between them, and this difference becomes the basis of inequality. Therefore, we may say that difference and inequality deal with different things, but in reality, they are inter-connected.

Difference between things is attached to different values, leading to their unequal position in society. We have earlier said that men and women are different, and they are complementary as well. Yet, they are ranked. Women have a status inferior to men in most societies. Sometimes, this also includes matrilineal societies, where men take all the important decisions, in spite of the fact that property is transmitted in the female line. Similarly, in-spite of the complementariness of carpenters and

weavers, they are ranked differently in an Indian village. Sociologists say that both difference and inequality are universal.

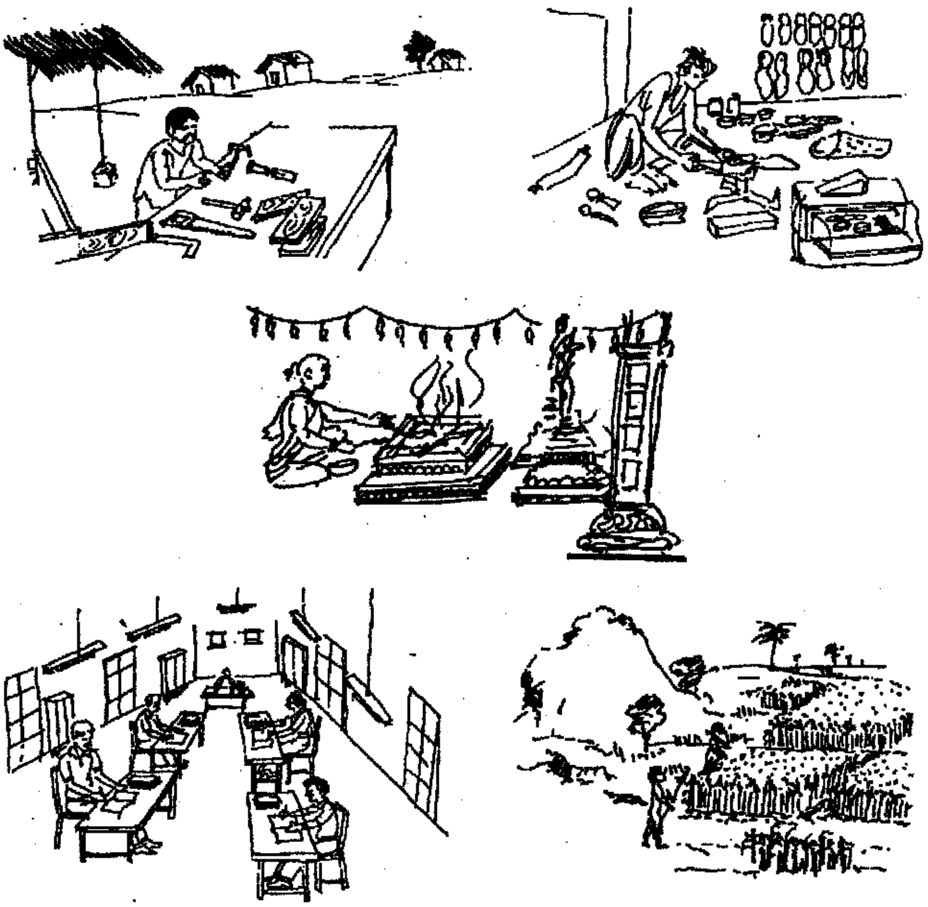
16.2 CONCEPT OF STRATIFICATION

The concept of social stratification came into existence in the 1940s. The term stratification was borrowed from the earth science, the science of geology. The earth scientists say that the earth is made up of a number of layers, one placed upon the other. Each of these layers has its own composition and can be distinguished from the other. In technical terms, each layer is known as stratum, the plural of which is strata, and the system of the composition of earth is called stratification.

Similar to the structure of earth, sociologists also think that human society is divided into layers, one placed upon the other. Social stratification, therefore, may be defined as the division of society into strata. But there is an important distinction between the geological and the sociological use of the term stratification. For geologists, all the strata that constitute earth are of equal value. There is no question of one being more privileged than the other. By comparison, in human society, there is an unequal distribution of privileges across the strata. In other words, the layers of a society are ranked. Those occupying higher positions are more privileged than those who occupy lower positions.

Let us illustrate this with the help of examples. Rich people can afford more expensive education than poor people. They can also buy luxury goods, such as air conditioners, refrigerators, cars and live in costly houses in good colonies, etc. The members of a village council can take decisions that the others will follow without any question. In a caste-divided society of a south Indian village, as used to happen in the past, those who were placed at the lowest level were not supposed to come out of their houses during the day least they should defile the high castes with their shadow or contact. They were thus condemned to lead a nocturnal (night) existence. It was believed that the lowest castes were the permanent carriers of impurity.

The examples given below show that the privileges people have are an outcome of the unequal distribution of power, wealth, and prestige. Let us understand the meaning of each of these concepts.



In human society; there is an unequal distribution of priveleges

16.2.1 Definition of Power, Wealth, and Prestige

Power, as you have read in the chapter on political institution, refers to the degree to which individuals or groups can impose their will on others and seek obedience from them even in the absence of their consent. When the exercise of power is legitimate, it is called authority. Wealth refers to material possessions – such as property, livestock, land, building, money, jewelry, and many other forms of property – that are regarded as valuable in most societies. Prestige refers to honour and respect that is associated with social positions that individuals occupy. It is also associated with the qualities of individuals and their styles of life. Certain qualities and lifestyles are regarded as more prestigious than others. Social stratification deals with the inequalities of power, wealth, and prestige.

16.4.2 Social Stratification and Social Inequality

Till now you have learnt that social stratification is concerned with social inequality. But, does it deal with all types of social inequality?

Social inequality is not only between groups in terms of the amount of power, wealth, and prestige their members possess. It is also between members of different sex and age groups. Here, it may be noted that the inequality between men and women, or between different age-groups, is not regarded as social stratification. So, we may say that social stratification deals with social inequality but not with all types of social inequality.

Social stratification is a type of social inequality. It refers to the presence of social groups, which are ranked one above the other, usually with respect to the amount of power, wealth and prestige their members possess. Those who belong to a stratum usually share a set of common sentiments and interests. Generally, they also share a similar style of life that distinguishes them from the members located in other social layers.

16.2.3 Universality of Social Stratification

Is social stratification universal? Sociologists point out that simple societies of hunters and food gatherers usually do not have groups, which are ranked one above the other. Differences of power, wealth, and prestige do not exist at the level of groups. All clans are equally placed. No ranking exists between them. All members of these communities have equal access to resources. As a result, there are no rich or poor people among them. Whatever inequality exists between them is at the level of sex and age. Women (or men) may have more or less prestige in different societies. Elders may be respected. The solutions they offer in matters of conflict may not be binding on the individuals involved, yet they are respected and followed. From this we may conclude that although social inequality may be found in all societies, social stratification may not be universal.

That is why, sociologists today no more support the idea of **'primitive communism'**, where it was believed there were simple societies marked by a state of complete equality between the individual members. On closer observation, it was found that while these societies lacked stratification, they still had inequality on the lines of gender and age. They also had the concepts of 'best hunters', 'best craftsmen', 'best magicians', who commanded more respect than the others. All adult men knew the techniques of hunting, but some excelled over others. Thus, they were the ones who enjoyed more prestige than the others. The point to be kept in mind is that even in simple societies, an individual may carry more respect

or may be richer than others. For instance, the chief may be the richest man because he receives gifts from his subjects. But prestige or wealth is not necessarily associated with a group. It may be associated with an individual. From this, we may repeat our conclusion that stratification is not universally found to the same extent and in the same sense. What is found, however, is some form of social inequality.

INTEXT QUESTIONS 16.1

Answer the following questions in one sentence only.

a) Define social inequality.

____

b) What is stratification?

____

c) Describe the notion of 'primitive communism'.

____

d) Give the definition of the term prestige.

____

16.3 SOME IMPORTANT CONCEPTS AND IDEAS ON STRATIFICATION

In this section, we shall study two most important view-points on social stratification. Both of these were given by the German thinkers. One was Karl Marx, and the other was Max Weber.

16.3.1 Views of Karl Marx

Karl Marx made a seminal contribution to the concept of social stratification. For him, stratification divides the society into two mutually opposed or contrary social categories where one exploits the other. In his view, there are two main social groups in society. First, there are those who own and control resources, technology, and valued goods. These things are collectively called *means of production*. The second group is of those who do not have any ownership or control over these things. They work for the members of the first category, who own and control resources and thus survive on the wages they receive from their employers for rendering their labour. For both the social categories, Marx used the word 'class',

which is defined in terms of the *ownership* and *non-ownership* of the means of production. **Thus, class is a social group whose members share a similar relationship to the means of production.**

Marx also believes that those who own the means of production also exercise political power. Economic power leads to political and legal power, because of which they are able to consolidate their legal control over economic resources. Therefore, Marx uses the concept of 'ruling class' for the class that owns the means of production, because this ownership gives them political and legal power. The class that does not own but works on the means of production owned by the first class, is called the 'service class'. It remains in a subordinate position because it lacks the political power. It has to abide by the laws that the ruling class creates to protect its interests. For Marx, law is an instrument of exploitation because the ruling class creates and controls it.

It is not only that the ownership of resources yields political power. But also, it leads to a privileged position where the ruling class is able to control the ideas and thoughts (in a nutshell, the ideology) prevalent in a society at a given point of time. It is also able to create an ideology that justifies its superior position. Marx says that the ideas prevalent in a given society at a given point of time are in fact the ideas of the dominant class. Control over power and ideology ensures the perpetuation of the class structure as it is. Those who control the means of production keep on controlling them over time and over generations. Those who are of the service class keep on remaining in a subordinate position for all times to come unless the system of stratification undergoes a qualitative change.

Marx believed that not all societies were divided into classes. The first stage in the evolution of human societies was one where classes did not exist. In this society, there was neither law nor state. Nor was there any private property. Complete equality prevailed in this society, and this society was defined as having primitive communism.

After this stage, human societies were always marked by a division into classes, the ruling class and the service class. According to Marx, the last stage of a class-divided society would be capitalism, where conflict would take place between the ruling class and the service class. This conflict that Marx called class conflict would culminate in a society where there would be no classes. This would be a state of classlessness. This society is called the **communist society**. Thus, for Marx, stratification would not be a characteristic of human society for all times to come. Human society began with classlessness and would return to it after spending thousands of years in a class-divided system.

16.3.2 Views of Max Weber

After Marx, Max Weber made an important contribution to the ideas on stratification. While Marx thinks that the principal form of stratification is *class*, Weber believes that besides class, there are two other forms, namely *status* and *power*.

Like Marx, Weber also sees class in economic terms. But he moves ahead of Marx because he says that classes develop in market economies. Thus, class is a characteristic of capitalist societies because these societies have market economies. In capitalism, family is not the unit of production. The market takes over the processes of production and distribution of produce. People depend upon the market for virtually all types of goods and services.

People sell their skills in the market and derive their livelihood from the income they get. Certain skills (like of engineering, technology, medicine) fetch a higher price in the market than certain others. Those who have such skills, which may be called marketable skills, have better chances to survive and make use of the facilities than those who are unskilled or semi-skilled, or have those skills that are not a priority in the market.

The same principle also applies to property. The returns from property vary with respect to its location, even the part of the city or village where it is located. The market also determines the prices of property. From this, it follows that the chances of survival of an individual, which are called *life chances*, depend upon the market situation. The individual's skills determine his class, which is dependent upon the market. People who have no ownership of property but have skills that are much needed by the market have good chances to survive. Thus, they are not 'have-nots', as the Marxian theory would call them. Weber also rejected the idea of the *ruling class*.

- According to Marx, class that owns the means of production also controls political power.
- According to Weber, ownership of the means of production may not always lead to a control over political power.
- Individuals get political power not because of economic power but because of their political skills, like their ability to communicate as effectively as possible, their ideology, their manifesto, their organizational skills and commitment to goals, etc.
- Thus, economic power and political power may not go hand in hand in modern societies.

- There will be two hierarchies, the economic, which has people that own the means of production, and the political, which has people who exercise political power.

INTEXT QUESTIONS 16.2

Find out which of the following statements is true or false. Write T after the statement that is true, and F after the statement that is false.

a According to Marx, there are two main classes in society.

b For Marx, classes are defined in terms of the mental abilities of persons.

c The means of production include technology, capital, and resources.

d According to Marx, ownership of the means of production leads to a control over political power.

e Classes existed in human society right from the beginning of humankind.

16.4 STATUS

In addition to these two hierarchies, the economic and political, there is one more, which is called the hierarchy of statuses. Analytically, it could be regarded as independent of the other two rankings.

The term status implies 'social position'. Each individual occupies a social position in a situation of interaction. For instance, right now, you are occupying the position of a reader, while I am occupying the position of a lesson-writer. You occupy the position of a son, nephew, grandson, student, player, friend, and several others, depending upon the social situation in which you are placed; in other words, depending upon the individual or individuals with whom you interact. With respect to each social position, you play a role, that is, you carry out the type of action expected from/from you in a given social position. So, if status refers to a 'position', role refers to the 'behaviour' expected from that position.

16.4.1 Ascribed and achieved statuses

Sociologists speak of two types of statuses, respectively called ascribed and achieved. **Ascribed statuses are given to the individual because of the facts related to his/her birth.** It is a matter of accident that because of my birth in a Brahmin family, I happen to be a Brahmin. I did not choose the social position of

Notes

a Brahmin. In the same way, because of my birth as a female, I happen to occupy the position of a daughter, niece, granddaughter, and later in life, of a wife, mother, aunt and grandmother, etc. The positions I occupy by being born in a family, a particular social category, or a particular sex category, are ascribed statuses. They cannot be changed. Once an individual occupies a particular social position because of birth, the other social positions that he would occupy over time, can be easily predicted. If an individual is born a male, we may easily predict that he would be a son, father, uncle, grandfather, and so on.

The other social position is called 'achieved status'. In each society, certain positions are left open to be filled in by competition. Individuals compete for certain social positions, and these positions for which there is competition are known as achieved statuses. If a person gets through the Civil Services Examination and becomes a civil servant, then we would say that he has achieved the status. In a simple society, social positions are predominantly ascribed, but there are certain positions that are filled by competition. For instance, the positions of the 'best hunter', the 'best craftsman', the 'best gardener', are the examples of achieved statuses. By comparison, in a complex society, social positions are largely achieved, but it does not imply that ascribed positions disappear. Rather, they continue to be important in many situations. Moreover, ascribed positions often influence the achievement of a status. Being a male in many societies also brings several privileges. A man may be more easily permitted to go for higher education than a woman. Thus, there are more chances of males achieving certain statuses than of females.

Statuses are ranked. The principle of ranking will differ from one society to another, but in all of them a status group (that is, a group of people occupying the same status) is also defined in terms of the style of life its members lead. One status group is distinguished from the other with respect to the way its members live. A prominent example of the status group is caste system.

INTEXT QUESTIONS 16.3

Fill in the blanks with appropriate word given in brackets.

a Status is defined as 'social ______.' (position, action, behaviour)

b Role refers to ________. (behaviour, situation, individual)

c Statuses acquired by birth are called ______________. (ascribed, higher, different)

d Achieved statuses are found more in ________ societies. (complex, simple, joint)

e The status of son is an example of ________ status. (achieved, ascribed, both)

16.5 CASTE

We earlier said that status is independent of class and power. There may be a hierarchy of social positions, each defined in terms of lifestyle that its members lead. A poor Brahmin priest may command far higher respect than a politically powerful person or a rich merchant. Both the king and the merchant will touch his feet and seek blessings. A new king can not occupy the throne unless the Brahmin priest has performed rituals. For all matters pertaining to Hindu law and religion, the advice of the Brahmin priests continues to be sought. Brahmins are regarded as the members of the learned class, which specializes in religious matters and the performance of rituals. This example shows that the system of ranking in which the Brahmins are placed at the top is one that is independent of economic and political power.

Caste system is a characteristic of Indian society, but is also found in many parts of South Asia. Although caste is the way in which Hindus organize their society, the elements of caste are seen in non-Hindu communities as well. Those religions and sects that emerged as a reaction to caste inequalities have ended up tolerating its members to follow caste practices. As a result, castes are found among Muslims, Christians, Sikhs, Jains, Jews and Zoroastrians. Not only those, many tribal communities have been absorbed in caste system. This process is called tribe-caste continuum, meaning thereby that some tribes have become castes over time.

Caste system derives its basis from Hinduism. The Hindu text, Rig Veda, pronounces that different castes have emerged from different parts of God's body. From his mouth emerged the Brahmins, from his arms, the Kshatriya, from his thighs, the Vaishya, and from his feet came the Sudra. Hindu society, therefore, is divided into four social categories, called *varna*, and each one of them is supposed to perform a particular occupation. The Brahmins perform rituals. They read and comment upon religious texts. The Kshatriya is a warrior caste. The members of this caste protect their people against external attacks. The Vaishya specialize in trading. At the bottom of the hierarchy is placed the caste of the Sudra, whose main job is to serve the upper castes. Each of these social categories is further divided into a number of other smaller categories.

Some of the salient characteristics of caste may be noted below. All these characteristics of caste are inter-related.

- Caste system is based on the ideas of purity and pollution.
- Besides occupation, each caste has its own style of living.
- In a village, a person's caste may be identified by looking at his dress and jewelry, house types, food habits, and the manner of speaking.
- It has been found that each caste has its own dialect, which may be distinguished from the others.
- Each caste follows the rules of endogamy, that is, its members marry within their own caste, but they marry outside their village. Village exogamy, i.e. marrying out accompanies caste endogamy.
- Each caste has its own council, locally called caste *panchayat*, which takes up disputes and other matters pertaining to the caste.
- Each caste has its own complex of gods and goddesses, ritual-complex, and folklore.

The above elucidation of caste, its nature and attributes is true only in an ideal-typical fachion. As of now, the system of caste has lost its purity under the influence of humanitarian values and other forces of modernization. Urbanization and communication have also broken down the rigour of inter-caste prejudices and antipathies.

The unity of a caste results from the characteristics shared by members.

It, however, should not give the impression that each caste is autonomous. It is not isolated as may be the case with tribal societies. Each caste depends upon the other caste, because each one of them specializes in a particular occupation. The unity in the village follows from inter-caste dependence.

It also seems that since the birth-related factors determine caste, it cannot be changed. But it is not really true. Right from the ancient times, there have been cases of castes trying to move up in the hierarchy (the ranked order) of castes. This is the process of upward mobility whereby lower castes try to change their styles of living in the direction of upper castes. This process is known as Sanskritization.

16.5.1 Caste and Class

Caste is different from class. A class is defined in economic terms, whereas a caste is understood as a hereditary unit, defined as a way of life. An individual is born in a class but he always has a chance to improve upon it. By comparison, in theoretical terms, the position of an individual in caste is fixed forever, unless his entire group tries particularly hard to move up. That is why sociologists say that caste system is a 'closed' system. In comparison, class is an 'open' system, because of the general possibility of individual mobility. The individual has not to depend upon his group to move up. He may work hard, try newer avenues of improving upon his economic condition and move up from lower class to middle class, and so on.

Also, we should remember that caste system derives its legitimacy from religion, which is not the case with class. Caste is based on the notions of purity and pollution, which assumes that an individual is born in a caste according to the merits earned during his previous incarnation. The Brahmins are ritually the purest and are at the top of the ritual hierarchy, and at the bottom of the hierarchy are the those who are considered least pure in the ritual sense. As one goes down the caste hierarchy, purity decreases while impurity increases, and as one goes up, there is an increase in purity and decrease in impurity. According to some sociologists, one of the hallmarks of caste system has been the practice of untouchability, which was legally abolished in 1955. Such a practice is not found in any other system of stratification.

16.5.2 Significance of Caste in Contemporary India

In contemporary India, class system has become quite important. But we should not infer that caste has become irrelevant. This is so for the following reasons.

- Many studies show that caste is important in matters of marriage.
- Caste also specifies the rituals people perform.
- Associations are formed on the basis of caste.
- The caste associations may establish banks, schools, colleges, rest houses and hospitals, etc., in the name of their castes.
- In the field of politics, caste is a significant factor in the mobilization of votes. The members of a caste may constitute what has come to be known as 'vote-bank.'

INTEXT QUESTIONS 16.4

Find out which of the following statements is true and which one is false. Write T after the statement that you think is true, and F after the statement that is false.

a Caste is an example of a status group.

b Caste is basically an example of achieved status.

c Castes are found in all parts of the world.

d Castes and classes refer to the same social category.

e Untouchability has been abolished in India.

f Sanskritization is a process of upward mobility in caste system.

g Castes are also found in many non-Hindu communities.

h Kshatriyas are also known as the members of the 'merchant caste'.

i At the bottom of caste hierarchy are placed the members of the caste called Sudra.

j Caste is an open system of social stratification.

WHAT YOU HAVE LEARNT

- Social inequality is universally found.
- Social stratification is defined as the division of a society into layers that are ranked and differ in terms of the distribution of privileges and resources.
- Social stratification deals with social inequality but not with all types of social inequality.
- Inequalities of gender and age are not the inequalities of stratification.
- Karl Marx thought that the basic division of society was in terms of classes.
- Max Weber corrected Marx's notion by saying that besides class, status and power were the other principles of stratification.
- Caste is an outstanding example of the status group.
- Caste has its basis in Hinduism.
- It is based on the notions of purity and impurity.

Notes

- Classes are economic entities.
- In present day India, classes have become important but it does not imply that castes have taken the backseat.

TERMINAL EXERCISE

1. Is social stratification universal? Discuss.
2. Describe in your own words what do you mean by ascribed and achieved statuses, with examples?
3. What are the salient characteristics of caste?
4. How caste is different from class? Explain.

ANSWER TO INTEXT QUESTIONS

16.1

1. Some have more privileges and resources than others, as a result of which people and groups are ranked which creates inequality.
2. Division of society into starta or different layers.
3. Simple societies having a state of complete equality.
4. Prestige is associated with an individual who excels in some field, carries more respect and may be richer than others.

16.2

a) T	b) F	c) T
d) T	e) F	

16.3

a) position

b) behaviour

c) ascribed

d) complex

e) ascribed

16.4

a - T

b - F

c - F

d - F

e - T

f - T

g - T

h - F

i - T

j - F

17

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FACTORS OF SOCIAL CHANGE

You are already familiar with the concept of social change and the theories associated with it. Change takes place in all human societies and at all times. Sometimes, it is sudden as when a revolution occurs to replace the old order. At other times, it is gradual and hardly perceptible. If change does not occur on its own, it may be induced by certain factors. Therefore, it is important for a sociologist to study these factors which either give impetus to or resist change. In this lesson, we are going to read about the factors of change.

OBJECTIVES

After reading this lesson, you will be able to:

- explain the mechanism of social change;
- identify the underlying causes of social change; and
- appreciate the roles of various factors which bring about change in society.

17.1 FACTORS OF SOCIAL CHANGE

Social change is a complex and multi-faceted phenomenon. Since change in one sphere affects other spheres of social life, it is desirable to take an integrated view of the processes of social change. This will facilitate a clear understanding of the role of various factors which have a collective impact on this process. We can then appreciate and understand the various changes taking place and be able to identify the correlation and causative effects of the various factors underlying these changes.

Social change occurs due to various factors. Some of these factors are :

a) endogenous (i.e. internal to the society concerned); and

b) exogenous.

Internal factors could refer to the infrastructural facilities, their distribution among people and people's access to them. Social change occurs due to interaction and conflict caused by differential values of the old and the young, the literate and the illiterate, the urban and the rural folk.

External factors of change emphasise on the impact of such forces in a society which are beyond human control like natural disasters and unexpected developments in technology. Now we take up some factors that affect social change .The factors that we will be studying in this lesson are –

a) demographic
b) technology
c) cultural
d) political
e) economic
f) education

17.2 DEMOGRAPHIC FACTORS OF SOCIAL CHANGE

By demographic factors, we mean the factors that determine the numbers, composition, selection and the hereditary quality of successive generations.

Changes in population, both in numbers and composition, have a far-reaching effect on society. When population increases or decreases, size and composition of a population changes. Change in the size of a population may bring about a change in the economic life of the people, which may further bring about a change in various other aspects of human life like social, cultural and political.

The swift and steady decline of both birth rate and death rate has led to tremendous social transformation. With improved sanitary conditions and medical facilities, India has experienced a dramatic increase in the sphere of population. This phenomenal increase in population has, in turn, given rise to a variety of social problems like unemployment, child labour, growth of slums, increased crime rate and social tensions.

Decline in death rate has led to increased population growth compared to a century ago. Additionally, availability of better medical facilities has enabled them to be active till old age. This has brought about a perceptible (visible) change in social attitudes and beliefs.

Notes

When the growth of population threatens the standard of living, it inspires a change in attitude. People are more open and accept the use of contraceptives, one child family norm and in some cases couples decide to adopt a child.

Had we witnessed a corresponding decline in the birth rate, it would have meant a higher standard of living, the emancipation of women from child bearing drudgery, better care for the young and perhaps a healthier society. Of course, then, fewer young people would enter the workforce to support an ageing population.

There is also a close relationship between the growth of population and the level of physical health and vitality of the people. On the increase in the number of mouths to feed, there is chronic malnutrition and other related diseases. These further lead to physical lethargy, incompetence, apathy and lack of enterprise. All these affect the quality of the population and the social structure and social institutions.

In the Indian context, we notice that an increase in population has resulted in an increase in unemployment, in poverty, in urbanisation, in the number of slums, and an increase in the burden on infrastructural facilities. These, in turn, have resulted in the absence of adequate facilities, rise in nuclear families and, over time, have altered social relationships in a perceptible manner.

INTEXT QUESTIONS 17.1

1. Answer in TRUE or FALSE.

a. With improved medical facilities and sanitary conditions, population increases.

b. Decline in birth rate would also lower the standard of living.

17.3 TECHNOLOGY AS A FACTOR OF SOCIAL CHANGE

Technological progress has often triggered a long lasting change in society. Development and change in human societies have been linked with development and change in technology.

Sociologists say "Technology changes society by changing our environment to which we, in turn, adapt. This change is usually in the material environment and the adjustments we make to these changes often modifies customs and social institutions."

In earlier times, technology was simple and societies were simple too. Traditional

society was characterised by manual labour and family was the unit of production. Production was based on human and animal power and was for domestic consumption. There was neither a governing profit motive in economic transactions nor whatever was produced was brought into market.

After the middle of the nineteenth century, the industrial revolution and industrialisation took the form of a definite system. From the viewpoint of technology, the production organisation developed some specific features. In this system, instead of being influenced and controlled by the environment, man tried to control it. Economy started to be based on differentiation, complex division of labour, huge production and a mechanised system of production. Large companies and corporations came into being, some of which with the passage of time have acquired a multinational character.

Industrial societies are very complex and distinctly different from the earlier simple societies. In such societies, there is :

(i) importance of capital instead of labour as against the norm in simple societies;

(ii) rise of factories as units of production instead of family;

(iii) use of steam, electricity and atomic power instead of energy produced by human and animal power;

(iv) use of machines in place of human and animal labour;

(v) production is for exchange in the market and for profits and not just for domestic consumption;

(vi) development of world market instead of local market; and

(vii) Improved means of transport and communication and a currency based economy.

Modern technology and man made conditions have changed not only the system and quantity of production but also production relationships. Modern industrial relationships have given birth to companies, corporations, and share market, multinational companies, banks and the union of industrial workers.

INTEXT QUESTIONS 17.2

1. Fill in the blanks with appropriate word from the bracket:

a. Traditional society was characterised by ______________ labour. (mechanised, manual)

b. Production in industrial society is for ____________. (profit, domestic consumption)

c. Industrialisation has led to the development of __________ market. (local, world)

17.4 CULTURAL FACTORS OF SOCIAL CHANGE

By cultural factors we refer mainly to ideas, knowledge, values, beliefs, inventions and exchange. Culture provides the base for inventions and discoveries.

Social systems are directly or indirectly the creations of cultural values . Any change in values or belief systems on the part of social group affects social institutions. To illustrate this, we can see that the rise of nuclear families has changed the family system in India in a significant manner. The joint family system has slowly disintegrated and this has altered relationships within the family.

New social values and beliefs can also produce social change. Conflict between the old and new values leads to the creation of a completely new value system. For example, during the Mughul rule in India, the Sufis started writing in Hindi. This led to the development of Hindi literature. Urdu also grew as a hybrid of Hindi and Persian. Arabic words also crept into this new language. Akbar, one of the most powerful Mughal emperors propagated the concept of a state religion called Din-i-illahi – a synthesis of Hinduism and Islam. Besides this, Hindu and Muslim kings both recognised literary and artistic abilities in individuals from both the communities. The teachings of Islam greatly influenced Kabir and Nanak.

Sociologists have considered the role of cultural factors in bringing about social change. On the one hand, they consider the inter-relationship between religions and social structure as one aspect of culture; on the other hand, they analyse the moral code of various religions and their impact on the character of its economic system.

One of the conclusions is that the moral code of Hinduism, Buddhism and Islam did not create the necessary wisdom and understanding that was required for the development of capitalism. Cultures associated with these religions were more concerned with the otherworldly **pursuits**. Therefore, they did not lay emphasis on economic development and material achievements.

As opposed to this, the moral code of the Protestanism emphasised the "this-worldly" aspect, i.e. the individuals should work hard, accumulate wealth, invest, value their time and be focussed on achievement-oriented goals while living in this world. These cultural values present in the Protestant ethics led to a spirit of capitalism in Western Europe. Thus, we see a corelation between our religious beliefs and their influence on the structure of our institutions.

Social change occurs through cultural contact between different societies. Diffusion is an important mechanism of social change. One society adopts the cultural traits of another through prolonged contact as in travel, trade and commerce as also through sudden events like war where new and hitherto secret technologies reveal themselves.

Cultural mores as well as new technology are borrowed and adopted when societies find that they fill a vacuum or answer a felt need. **Borrowing of cultural traits from** an advanced society is commonly seen in developing countries and societies as they try to become modern. Diffusion of cultural traits also takes place through personal contacts and interaction between members of two or more cultures. This can be seen in the changes that crept in Indian society due to sustained contacts with Greeks, Muslims and the British. Indian music and architecture was greatly influenced by Islam. New schools like *khayal* developed due to the influence of Persian music and new instruments like tabla and sitar. In architecture, the Indo-Sarcenic style appeared with spacious interiors, massive domes, arches and minarets. Sufism was highly influenced by the mysticism of Hindus, while the monotheistic ideas of Islam influenced Hindu society, particularly some leaders of the Bhakti movement like Kabir.

Diffusion also takes place through mass media as it transmits and diffuses information to a large number of people. It has accelerated the process of change by spreading the elements of individual cultures to people far away and thus resulted in a form of cultural modernisation. This synthesis results in a new form of culture, which has elements of both the traditional and the modern. Folk songs and western music have combined to create a new style of popular music.

It is, however, interesting to note that while cultural diffusion quickly changed the material life of people, non-material aspects like religion, ideology and beliefs are slow to change.

This phenomenon is known as **"cultural lag". When non-material culture does not adjust itself readily to the material changes, it results in a lag between the two.** The problem of adjustment in modern societies can be explained concept by this where the material aspects of life change at a much quicker pace than the non-material aspects of culture. All societies need to manage this change. Societies where the non-material aspects of culture guide material changes towards peace and social harmony are likely to see more progress than others.

INTEXT QUESTIONS 17.3

1. Answer in 1-2 words:

a. What was the name of the religion propagated by Akbar?

____

b. What is the term used for transmission of customs and practices from one society to another?

____

c. What are non-material aspects of culture?

____

17.5 POLITICAL FACTORS OF SOCIAL CHANGE

In this section, we shall examine the role of the state and of legislation in bringing about social change.

Laws : Laws act as an instrument of socio-economic and political change in society. Since laws are backed by the state and have a coercive nature, individuals conform to them.

(i) Laws ensure a certain degree of uniformity of behaviour among diverse groups of individuals and their varied cultural and behavioural patterns.

(ii) Laws also seek to mitigate social evils and to uplift the lower sections of society. In India, laws protect the interests of the weaker sections of society, particularly of those belonging to the scheduled castes, scheduled tribes and other backward castes. Laws also protect the interests of women, children and other disadvantaged sections of society.

(iii) Law performs refacmations function for society. Laws try to alter age old customs which are considered inimical to social stability and progress. Thus, in 1829, a law was passed banning sati. A century later, another law fixed the minimum age for marriage for boys (18 years) and girls (14 years). Still later, another law has banned the practice of giving and taking of dowry. On a different note, Article 17 of the Indian Constitution has abolished untouchability and today the practice of untouchability is an offence punishable by imprisonment.

The role of law as an instrument of social change finds full expression where law comes in confrontation with social customs.

However, laws alone can not bring about social transformation. They need to be adequately supported by the structure of society and by the people at large too.

Public opinion is a stronger means of change. Laws alone can not change traditions and belief systems. This explains why despite having laws prohibiting evils like

sati, child marriage, dowry and untouchability, they still persist in our country. Despite these limitations, laws still remain an effective means of bringing about socio-economic and political transformation in society. Sociologist have referred to these functions of law as :

(i) an indicator of change

(ii) an initiator of change

(iii) an integrator of change

Role of Elections

Besides law, the right to vote and the role of elections are also important factors of social change. The right to vote stimulates interest in public affairs and is an important means of imparting education to masses. The parties and the leaders take this opportunity to educate the electorate on important political, economic and social issues. Besides this, it inculcates a sense of self-respect and responsibility among the citizens.

(i) Elections themselves throw up a variety of issues, which highlight the problems, goals and objectives concerning the socio-economic conditions of the village, state and the country at large.

(ii) Elections are a form of political communication between the government and the governed. They are a means by which the rulers become sensitive to the demands of the people. This two way awareness and communication between the electorate and the elected leads to social change.

INTEXT QUESTIONS 17.4

1. Fill in the blanks with appropriate word from the bracket:

a. Sati was banned in ______________. (1828, 1829)

b. Article ________ of the Indian constitution abolished untouchability. (17, 27)

c. Elections inculcate a sense of ____________________ among the citizens. (complacence, responsibility)

17.6 ECONOMIC FACTORS OF SOCIAL CHANGE

Economic factors influence the quantity and direction of social change. We shall study the effect of these factors by first seeking a theoretical underpinning for our

analysis and by studying the available evidence. In particular, we shall study the:

1. Marxian view
2. Impact of Industrialisation
3. Green Revolution

The Marsian View

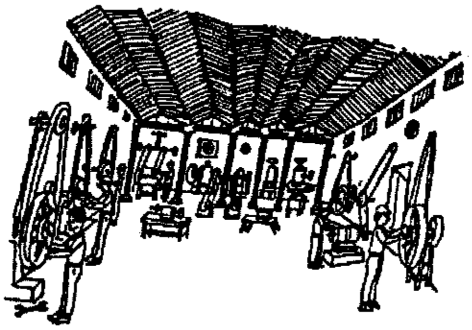
Karl Marx is the chief architect of the economic theory of social change. He believes that social change is basically the result of economic factors. The mode of production determines the social, cultural, religious and the political aspect of society.

Marx traced the development of society from agricultural to feudalism to capitalism and finally, to socialism. Capitalism emerged because of the contradictions in feudalism. Socialism would emerge from capitalism as a result of the contradictions in capitalism. There would be a class struggle between the two classes whose interest, clash because of their diverse, conflicting aims – the bourgeois (the owners of the means of production) and the proletariat (the workers who work for a wage under the bourgeois). A revolution carried out by the workers against the capitalist would end the ills of capitalism and lead to the establishment of a socialist society. A socialist society is an ideal society as there would be no classes and hence no struggle. Classlessness and the disappearance of state are the two prominent features of a socialist state.

Some evidence of what Marx espouses is seen when one studies the process and impact of industrialisation.

17.9 IMPACT OF INDUSTRIALIZATION

The industrial revolution which started in Europe in the late 17th century slowly found its way across the globe. The pace may have been varied in different parts of the world, but the end results were quite similar. The following changes were noticeable and had a degree of permanence attached to them :



(i) Production moved out of households to factories.

(ii) Capital acquired a greater role in the production process.

(iii) The occupational structure of the workforce changed from largely agrarian to an increasingly larger industrial workforce.

(iv) People from all strata of society took to industrial activity.

(v) Women moved out of homes in large numbers and entered the workforce.

(vi) Barriers of religion, belief, etc., crumbled as the demand for labour increased.

(vii) Urbanisation took place at an accelerated pace.

(viii) It triggered changes in other spheres like mass transport and communication too, thus radically altering the existing social structure.

All these changes had a dramatic impact on social relationships and brought about a lasting social change.

(i) Emancipation of women was a logical conclusion of this process. Within the family, the role of women changed with their economic independence.

(ii) Similarly, production relationships changed from one amongst kinsmen to a largely impersonal relationship between the "employer" and the "employee" where skills and not loyalty became the prime criterion for employment.

(iii) Caste structure weakened, at least in urban centres and workers of different castes and religions became increasingly comfortable working with each other. Interestingly, on another plane, in the absence of close family network, state and caste associations grew and the social change witnessed was the net outcome of these two opposing processes.

(iv) Urbanisation, in its wake, brought about other changes. Relationships became more impersonal as transactions acquired a commercial character. The provision of facilities like hospitals, schools, smaller houses all meant that the dependence on family decreased. This was also triggered by the revolutionary changes in mass transport system, which enabled people to move to far-flung places where employment opportunities existed.

(v) Finally, the large influx of wage earners and self-employed to urban centres gave rise to a large and powerful middle class in society. This class not only impacted the existing social relationships but also influenced political discourse favouring the ideas of democracy, meritocracy and egalitarianism.

17.8 GREEN REVOLUTION

In Europe and most of the west, it was the presence of agricultural surplus which made the industrial revolution possible – both by releasing men and capital. In the Indian context, however, industrialisation was largely an outcome of government policy. Inspired by the Russian model of development, India's second five year plan committed enormous resources to building large scale industrial projects. The agricultural revolution, which should have preceded the process of

industrialisation, was noticeable by its absence.

As population rise, consequently the demand for food grew, India found itself depending upon food imports to feed its teeming millions. The situation warranted a close look at increasing agricultural productivity and the answer that finally helped India to become self-sufficient in food has been termed the **"Green Revolution"**, which is a name given to the dramatic changes brought about in the field of agriculture.

We shall now examine the impact of the "Green Revolution" on social relationships and analyse law the social change it brought about.

Green Revolution started in India in the late **1960s** in selected regions of the country. The focus at this stage was on wheat and the strategy adopted was to combine the use of capital and technology to boost farm yields. Thus credit, machines, high yield seeds, irrigation and fertilisers became crucial inputs, almost as critical as the land itself. Large farms were favoured as they lent themselves easily to mechanised farming. The results were stunning as farm yields surpassed expectations and the country soon moved from a net importer of food grains to one which maintained a buffer stock.

While the output was significantly higher than earlier, the outcome was not necessarily a positive one for all states and for all sections of society at large.

(i) The increasing importance of large tracts of farmland and of capital gave a distinct advantage to that section of society, which had access to them. Relationships, based on land, gave way to an employer-employee relationship, commonly seen in industrial activities.

(ii) Since land reforms had been unevenly implemented in various parts of the country, the Green Revolution was confined to the selected states where it was initiated. This, in turn, triggered large-scale seasonal migration from states like Orissa, Bihar and Uttar Pradesh to Punjab and Haryana – the cradle of the Green Revolution. In social terms, the *karta* of these families in Orissa, Bihar and U.P were now absent from their villages for a large part of the year. This had a great impact on the family relationships.

(iii) Additionally, another significant outcome was a widening of inequality across states in general and among the "landed" and the "landless" in particular. Finally, the middle castes who had gained access to land in the wake of land reforms became the biggest beneficiaries of these changes and slowly emerged as a dominant force in Indian politics.

INTEXT QUESTIONS 17.5

1. Answer in TRUE or FALSE.

a. Bourgeois were the owners of the means of production. (   )

b. Production relationships became more impersonal in the wake of industrial revolution.(   )

c. Following the industrial revolution, a strong middle class emerged in urban centres.(   )

d. Green Revolution first started in the states of Bihar and Orissa (.)

17.9 EDUCATION AS FACTOR OF SOCIAL CHANGE

Education plays an important role in social change. While, on the one hand, it is responsible for handing down traditions, culture, knowledge and skills from one generation to another; on the other, it acts as an agent of social change. New ideas and values are initiated by it and become the goals for the young generation to pursue and achieve.

One of the sociologists has defined education as **"the influence exercised by the adult generation upon those who are not yet ready for adult life'. Its objective is to awaken and develop in the child those physical, intellectual and moral conditions, which are required of him, both by society as a whole and by the immediate social environment.**

Society thus achieves two goals through education:

(i) to socialise, shape and develop the individual according to the social needs;

and

(ii) to fulfil society's needs concerning human resources such as training for the specialised skills in industry and technology of the modern economy.

Formal and Informal Education

Before we explain the role of education as a factor of social change, it is important to understand the two main types of education system – **formal and informal.**

Education which is imparted in a well-defined institutional setting, is formal and that which an individual acquires in the course of his daily activities and interactions in the family and in society at large is informal.

Informal education dominates in societies, which are deficient in proper schools or where a formal schooling system is as yet undeveloped. In tribal and agrarian societies this is apparent. In such societies, children learn the language, traditional practices, fables, folk songs, music and productive skills like cattle rearing and sowing, etc., through observation and interaction with their kinsmen.

Even in advanced societies, children receive informal education alongwith the formal learning they undertake in schools. For example, manners, etiquette and social skills are learnt by observation of behaviour of family members and those in the immediate surrounding.

Formal education characterises modern education as we know it today. Its chief components are

(i) regular and recognised schools;

(ii) definite and properly spelt out content; and

(iii) definite rules and regulations;

We now focus on the role of education as a factor of social change. The impact of education on different aspects of social life can be examined by studying the following:

(i) socialisation and social control;

(ii) development of human resources and stratification; and

(iii) political education.

17.10 SOCIALISATION AND SOCIAL CONTROL

Every society has its history, heritage and culture which it strives to preserve. To attain betterment, societies also set goals for themselves. Through school curricula, societies seek to achieve both these ends. Schools educate children in the established value systems and also try to prepare them to cope with the changing conditions both within the society and in the world at large. Hence, while on the one hand, children learn about their history, culture and philosophy, they are also made aware of developments in science and technology and taught new skills like computer skills. Through socialisation, society wants to mould individuals according to its existing structure and hence modern education also lays emphasis on subjects like law, human rights, democracy and tries to inculcate a world view in the students.

Socialisation, through the curriculum of schools tries to sensitise children to real world problems like war, poverty, AIDS and unemployment.

Modern education is change-oriented and therefore, the course structure in schools and colleges is periodically reviewed and modified to suit the needs of a fast changing society.

17.11 DEVELOPMENT OF HUMAN RESOURCES

Education is the cornerstone of human resource development. It trains individuals in the requisite knowledge and skills required by society, thereby enabling them to fulfil important roles in society.

In simple societies, family was the basic unit of production. The individuals learnt the required skills of the family occupation at home itself. These skills could range from carpentry to craftsmanship, jewellery fabrication, working with metals to agriculture and allied activities. But as societies grew in diversity and complexity, a wide range of occupations emerged requiring specific skills. These could no longer be met at the level of the family. Hence, societies through their educational systems tried to meet these growing demands.

A vast range of specialised subjects like medicine, public health, engineering, management, law, forensic science, physical, biological, agricultural and social sciences, are taught in modern educational institutions. Education thus ensures the allocation of positions in society suitable to the skills of the individuals. It provides an opportunity for individuals to realise their potential and frees them from being tied down to the occupation of their forefathers. An educational system that nurtures and promotes "meritocracy" enables competent people to occupy significant positions in society.

Specialised education, coupled with dramatic developments in technology and transport, has radically augmented geographical mobility and made it possible for individuals to travel great distances to practise their craft. The movement of a large number of software engineers, from India to the west, bears ample testimony to the power of modern education to open new doors and offer new and rewarding opportunities.

However, one must bear in mind that while modern education and professional mobility has enabled individuals to improve their economic and social well-being and provided new avenues of achievement, there has also been a dramatic increase in the social inequality between the educated and the uneducated class. Simultaneously, it is also not uncommon now to find different individuals in a family following different vocations and consequently having different social statues.

Education also brings **political awareness**. Through education, governments try to communicate their national goals to the citizens in order to ensure cohesiveness and unity. Modern education system tries to popularise the ideals of democracy, liberty and equality while familiarising the students with their unique history and culture. The recent debate about changes in the school curriculum underlines the role of education in shaping political ideology.

Social change is a continuous and unending process in every society. All societies, traditional and modern, are constantly evolving. These changes are most often gradual and barely perceptible till we attempt an inter-temporal analysis. However, occasionally there are events which bring about dramatic and sudden changes in society.

Notes

> There have been moments in history when a single individual like Gandhi or Lenin alters the course of the nation and society.

INTEXT QUESTIONS 17.6

1. Answer in 1-2 sentences:

a. Define Education.

b. What are the features of formal education?

c. How does the school curriculum socialise children?

WHAT YOU HAVE LEARNT

- Social change is a permanent feature of all societies and at all times. It may be slow and almost imperceptible or it may be sudden and dramatic.
- Various factors, such as technological progress, demographic changes, cultural diffusion, economic and education, alter structural relationships in a society and bring about social change. These factors often act in concert resulting in changes either in a serial manner or sometimes in parallel too.
- Changes in population, both in numbers and composition, have a far-reaching effect on social relationships and are a main cause of the social change ıat we observe.
- Technology changes society by changing our environment to which we, in turn, adapt. This change is usually in the material environment and the adjustments we make to these changes often modifies our culture and social institutions."
- Social systems are directly or indirectly the creations of cultural values and any change in values or belief systems on the part of social groups affects social institutions. New social values and beliefs can also produce social change.
- Laws, public opinion and the electoral process also act as an instrument of social change.
- Changes in the organisation of the production system affects production relationships and contributes to social change. Industrialization played a great role in weakening caste system and in changing the role of women in society. Similarly, the Green Revolution, by enriching certain states and castes more than others has contributed to social change.
- Education acts as an agent of social change through development of human

resources and stratification and political education. New ideas and values initiated by it become the goals for the young generation to pursue and achieve. It inculcates a spirit of inquiry amongst the young which brings about great social change subsequently.

TERMINAL EXERCISE

1. Explain the impact of demography on social change.
2. How are the industrial societies different from simple societies?
3. Explain the role of diffusion as a means of social change.
4. Highlight the role of elections in social change.
5. Discuss the socio-economic consequences of industrialisation.
6. How did the Green Revolution lead to social change in India?
7. Discuss the role of education in bringing about social change.

ANSWER TO INTEXT QUESTIONS

17.1	a. True	b. False		
17.2	a. manual	b. profit	c. world	
17.3	a. Din-I-illahi	b. Diffusion	c. Religion, Ideology, Beliefs	
17.4	a. 1829	b. 17	c. responsibility	
17.5	a. True	b. True	c. True	d. False.

17.6

1- Education is to awaken and develop in the child those physical, intellectual and moral conditions which are required of him, both by society as a whole and by the immediate social environment.

2- Formal education is characterised by :

(i) regular and recognised schools

(ii) definite and properly spelt out content

(iii) definite rules and regulations

3- Schools, through their curriculum try to sensitise children to real world problems like war, poverty, AIDS and unemployment.

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PROCESSES OF SOCIAL CHANGE

*H*uman society has always been experiencing change. You must also be experiencing such change not only in your own life but also in the family around you. Some of your family members must have left their native village and shifted to urban areas. Similarly, some must have changed their occupations from agriculture to manufacturing and service. Your grandparents, parents, uncles, aunts and cousins were previously living in large joint families, under one roof. But, now they must have separated from the large joint family and must be living in smaller units. Therefore, as you see the changes are witnesse not only in occupations but also in the family structure.

Till recently, people were seen wearing the traditional dress quite often, but now the cosmopolitan form of dressing has become common. The same is seen in the materials being used for these garments. We find that the social institutions too have undergone tremendous modifications from the times of our forefathers. The recent forms are very different from the way they existed in the earlier period. When we look at all that is taking place around us, we find every phenomenon undergoes some sort of change every movement which may not be perceived immediately. Like in the case of the changing relationship between an employer and employee in an industrial firm.

Therefore a study of social change, its causes and consequences, has become an important area of study today. In this lesson we are concerned with the following aspects of social change.

OBJECTIVES

After reading this lesson, you will be able to:

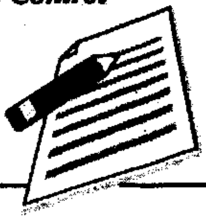
- understand meaning of social change;
- explain the terms associated with social change;
- recognize the characteristics of social change; and
- explain the theories and patterns of social change.

18.1 WHAT IS THE MEANING OF "SOCIAL CHANGE"?

The term social change comprises two wards - social and change. It is imperative to understand their meaning. The social change denotes as difference in anything be it individual, group society or any material object over a period of time. The erm social is difined in two different ways. One, in terms of society social structure and two in terms of culture. Some sociologist say that by social change is meant only such alterations, which occur in social organizations, that is, in structure and functions of society. The other group of socialogists define in terms of rise and fall of culture. Social change is a pait of cultural change which include science, technology and values of social organization.

In other words, social change is a term used to describe variation in any respect of social processes and social interactions. It can also be described as a **mode that either modifies or replaces the "old in the life of a people and in the functioning of a society.** Society exists in a universe of dynamic influences. For instance, change in material equipment and expansion of technology resulted in reshaping of ideologies and values. This, in turn, effects institutional structures as they take on new components thus altering their functioning. The impact of modern social forces is evident in the change of family structure. Joint family system has been a common pattern in India. The head of the family exercises absolute powers over its members and distributes work among them. It is now fast being replaced by the nuclear family wherein family ties and authority of the head are gradually weakening.

This change is also illustrative of structural change. Such a change, in turn, brings about change in the role of family members. This is indicative of functional change. However, as a result of competitive economy and spread of education in India we expected a total transition from the caste system to the class system. But it is found that caste is not being replaced completely by class. There is only a marginal change in the role of caste. For example, we find that occupation has become caste-free. There is freedom now to take up any occupation. This is no longer



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decided by one's position in the caste hierarchy. We find many upper- caste people taking up jobs that were earlier meant for the lower castes.

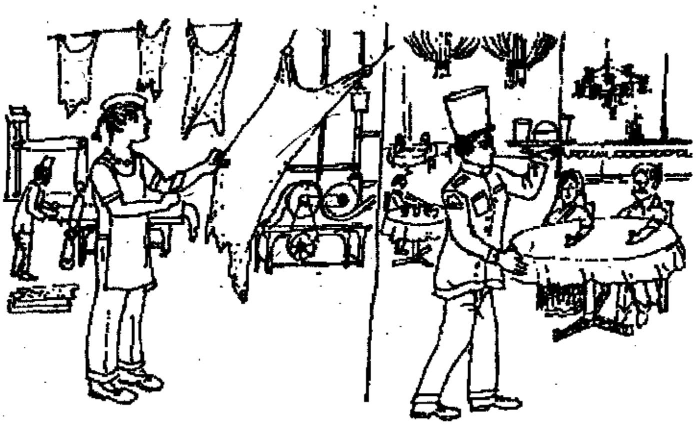

Fig 1: *Occupation has become caste free*

INTEXT QUESTIONS 18.1

Fill in the blanks (choose the right words form the bracket):

1. When an object does not show movement, it is said to be _____________. (mobile, static, flexible)
2. Social change is considered to be _________________. (radical, value – neutral, desirable)
3. Social change means modifications or variation in social _________________, social processes and social structure. (action, reaction, inter-actions)
4. Social change is a change in the institutional and normative ___________ of society. (history, economy, structure).
5. Society exists in a ____________ of dynamic influences. (environment, ideology, universe)

18.2 CHARACTERISTICS OF SOCIAL CHANGE

Social change is Universal:- Every society experience change in one way or the other we find that patterns of life, social institutions and culture keep changing according to necessities and external conditions. Social change usually follows a pattern and is universal and inevitable. It is not a modern phenomenon, some kinds and degrees of change are universal in human existence. However, in contemporary society change occurs rapidly and frequently.

Social change is not Uniform:- Although social change occurs in all societies but its rate varies from place to place and time to time. Social change is relative interms of time, space and context. Social change, in fact, depends upon the nature of society itself and upon the readiness of the people to adopt to new innovations and emerging social institutions and structure social change is deliberate.

Social change is Deliberate:- Many dimensions of social change are deliberately encouraged. People began as fruit-gatherer in the primitive sometimes moving slowly towards shifting cultivation and finally graduated to irrigated and multi-cropping agriculture. As seen in the case of development of industrial societies, scientists continually seek more effective forms of energy and innovations in medical technology, use of biogas not only for cooking purposes but also for electrification in villages. Medical doctors are now performing operations, on almost all organs successfully. New technology expands the range of human possibilities like successful landing on the moon. Also, it is seen that co-education in urban environment is leading to many inter- caste marriages. But couples so involved in the rural areas are boycotted and some times punished.

Duration of Change Varies:- It implies change can be rapid or gradual, continuous or abrupt, long or short.Thus, by definition it occurs over a period of time. Some changes occur within a short time, while others take centuries to be noticed. Green revolution popularized multiple cropping and high–yielding variety of seeds within a decade. Whereas, spread of female education and change in the information technology has brought rapid changes.

Social Change is value neutral:- Social change is value neutral phenomenon, as it is not understood in terms of good or bad, desirable or undesirable. Good and bad are subjective notions and are based on different criteria used by different individuals, groups and societies. For example there has been some change in the Indian Society after independence. Some people say that with industrial development their way of living has improved, whereas others say that this has spelt a doom far human kind as they not only lost their jobs but pollution aslo increased. Since social change is considered to be value neutral such subjective preferences of different people are not given importance in the study of social change.

INTEXT QUESTIONS 18.2

Tick Mark True or False:

1. The rate of social change is same for all societies. (True/False)
2. Social change is a universal process. (True/False)

Notes

3. Social change can take place in a short time and may take centuries to be noticed. (True/False)
4. Social change may be good or bad, desirable or undesirable. (True/False)

18.3 TERMS ASSOCIATED WITH SOCIAL CHANGE

When we talk of change many terms and things are associated with it. The terms that have been associated with social change are **"evolution"** and **"progress"**. In this lesson we will look at the above terms and some other related terms like **revolution and development.**

18.3.1 Evolution

The term evolution means more than just growth. Growth actually implies a change in size or quality in a desired direction. **Evolution basically involves a more intrinsic change not only in size but also of structure**. It is a process of growth, increasing complexity and differentiation of structure and functions of society. It also refers to interdependence among differentiated parts. Thus we see that **evolution is an expression of continuity indicating a certain direction of change.** It is unilinear indirection, i.e., from simple to complex structure and from small to large whereas change may have many directions. Biological evolution explains change from a simple stage to a complex one as is seen in the case of a living organism. Many sociologists have compared society to a biological organism, thus giving an explanation to social evolution. It is taken to be a process leading to progressive differentiation with increasing capabilities and adaptation to the environment. This can be understood clearly by looking at the way people build their shelters.

> Thus we may say that evolution is an irreversible process. The direction can not be reversed from the complex stage to the simple stage

In earlier days, people would build shelter themselves with the help from immediate family members. For materials they relied upon their surroundings. Later, they improved on their work. Gradually, with the advancement of technology, they started using better tools and they required skilled workers like masons, carpenter, plumber, electrician and so on. At this stage, they also started using other materials keeping in mind climate, rainfall and terrain. It may also be gauged in terms of the evolution of human society from primitive times. Initially, human beings were food gatherers who gradually transformed into a wandering and hunting group. Domestication of plants and animals brought about the agrarian stage. This was followed by the settled cultivation and horticulture stage. Subsequently, human -

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beings entered into the industrial stage. A similar trend can be seen in the evolution of social institutions, laws, norms, values and social structure. Evolution describes a series of related changes in a system of some kind. However, it is seen that social evolution can be multi- linear while showing growth of human knowledge.

18.3.2 Revolution

Revolution is a form of sudden and abrupt overthrow of the existing social order and system. It is also characterized by a **change that comes about in a short period of time.** The system that replaces the existing one is totally different and new. Like in the case of the **French Revolution** the rule of the Emperor came to an end suddenly. The hungry and poor masses attacked those in power, wiping them out totally. This was replaced by the rule of the common man.

> In the recent decades, Mahatma Gandhi was a true revolutionary. He successfully fought against exploitation and overthrew the British rule.

Revolution basically aims at liberating people from an oppressive system. It removes the prime cause of discontentment and thus puts an end to their social, cultural, political and economic suffering. However, the movements that aim at restoration or reinforcement of old, traditional systems can be termed as counter – revolution. The emphasis on the study of Vedas, for example, aimed at the restoration of traditional values. This was meant to create a positive feeling towards social responsibilities and gender equality.

18.3.3 Progress

It is a term that sees the present in comparison to the past. It is a relativistic notion. Progress refers not so much to social change as to the direction which human beings deliberately give to that change. This indicates the existence of some pre-determined, ideal destination or goal. This means that a "final goal" has to be reached. So, a movement in the desired direction has to be undertaken. This movement occurs so as to reach the final goal and can be termed progress. In other words, **it is a change in a certain direction, always towards some desired goals.** It can be called a realization of cherished values, which is desirable. It is seen that only relative comparisons can give a fair idea of progress. Therefore, we can say that if social change takes place in a desired direction, it is called progress. This term involves a value – judgment.

The earliest criteria used to determine progress were those related to technical advancement, like money economy and communication system. But it was found

that this could not be the sole basis of evaluating progress. Progress in one area is in fact related to and dependent on another area. This leads us to recognize change as a complex phenomenon. More so, because every successive stage of human development would be progress. Similarly, the growing complexity of any organization or elaborate division of labour would show progress. Therefore, progress can not simply be treated as a movement from simple to complex but one that also involves many dimensions.

To put it simply, we could say that **progress depends on two factors, the nature of the end and the distance at which we are from it.** Progress is usually determinded in terms of material advancement, individual enhancement, greater control over human conditions of life, human happiness, order and harmony at societial level. So, when we say that we are progressing we mean that society is flourishing both materially and morally. It is not possible to speak of progress without reference to standard. Standards, as we know, are eminently subjective. This is so because different people may look differently at the same social changes. To some, they may appear as progress and to some, a decadence. In the case of free mixing of young boys and girls, some people may think of it as progressive, whereas to others, it may seem as a fall in the morality. In other words, it is difficult to find clear and definite standards that would be acceptable to all. This, in turn, would lead to a difficulty in formulating definite conceptions of progress that would apply to all times and to all cultures. Since, it is not possible that inventions will stop as man has all the material goods that he needs, **as man's wants are unlimited; changes will continue in future also.**

18.3.4 Development

The notion of development is a recent phenomenon. It refers to a change in the desired direction. **It is a strategy of planned social change in a direction that is considered desirable by the members of a society.** It is contextual and relative in nature. Therefore, the notion of development may differ form society to society. This is based on the socio-cultural background, geographical and political situation of the society. It is a composite concept. It includes progress in various other fields like trade, agriculture, industry, health, education and so on. Along with this, the welfare, of weaker sections, women, sick, old people, children, unemployed and minorities are some of the considerations. Thus we may say that development is a value loaded concept that takes into account the socio-cultural and economic needs of a given society, region and people. Many policies and programmes are launched, aimed at the development of rural people, scheduled castes, scheduled tribes, women, urban people, agricultural workers and industrial workers etc.

Why do we say **"development" has taken place through the means of transport and communication?** This can be explained by looking at the advancement from a cycle to motorcycle to railways to automobiles and so on. This does not only show a movement from the lesser to the more advanced stage. In this, we need to consider the social and economic implications. It is seen that in the case of railways, large areas have been connected for trading purposes. This has not only bridged distances but also brought the people closer. In other words, people of different cultures and strata have started mixing with each other. This has led to an exchange of cultures, breaking of barriers and better understanding. Simultaneously, it has generated employment opportunities ranging from the unskilled to the highly skilled. This illustrates how railways would be seen as a vehicle of development and not just a mere means of transport.

INTEXT QUESTIONS 18.3

Answer in one sentence

1. What is social change?

   ____

   ____

2. Give characteristics of social change?

   ____

   ____

3. What is meant by evolution?

   ____

   ____

4. How does revolution differ from counter – revolution?

   ____

   ____

5. Give two points of distinction between the term "progress" and "development".

   ____

   ____

18.4 THEORIES OF SOCIAL CHANGE

We need to understand the general theories put forward by social scientists to explain social change. Three main theories are there for social change.

1. Evolutionary Theory   2. Cyclical Theory

3. Functional Theory   4. Conflict Theory,

1. **Evolutionary Theory** – It is believed that societies are like organisms, which evolve in the same manner as Darwin's notion of biological evolution i.e. survival of the fittest. In other words, societies go through series of stages based on increasing complexity towards higher and more advanced and developed state of existence. This theory favours a notion that each new stage of development is more advanced than the one before. Evolution describes a series of related changes in a system of some kind. It is a process in which hidden or latent characters or a 'thing' reveal themselves. The change must occur within the changing unit as the manifestation of the forces operating it.

2. **Cyclical Theory** – This theory is founded on the belief that societies have pre- determined life cycle of birth, growth, maturity and decline. Like waves in the ocean the great culture emerge, rise to heights, only to subside which others rise in their turn. Repeating set of activities that form a cyclical pattern like rhythms of nature, like cycle of night and day and seasons etc.

Winter
Autumn   Spring
Summer

Diagram – Seasons

Birth
Decline   Growth
Maturity

Growth of Society

According to Hindu mythology, modern society is in the last stage in which ***Satyug*** will again start after ***Kalyug*** is over. It is also evident from the growth of various civilizations including Egyptian, Greek and Roman. They passed through cycles of birth, maturity and death. It is seen that societies also pass through periods of political vigour and decline, which repeat them in cyclical fashion,

3. **Functional Theory-** According to this theory, societies change but they also tend to move towards equilibrium. Any disturbance in the system is easily accommodated within the existing structure. The endogenous and exogenous sources of change take the system from one stage of equilibrium to another stage. The structural differentiation and concomitant development of patterns and mechanism integrate the differentiated parts, new structural units and new institutions performs the functions which were performed by old units. For

instance, the task of education which was easily performed by family is taken over by educational institutions like schools, colleges and universities.

4. **Conflict Theory** – According to this theory, every pattern of action, belief and interaction tends to generate an opposing reaction. Thus this theory highlights the forces producing instability using social disorganization. It sees unequal distribution of power and authority as the fundamental source of conflict. The groups with power want to preserve the status quo while other groups desire to change it. This conflict between these groups leads to various changes in the structure of society although the nature and depth of conflict and resultant change depends on numerous factors. Every social structure begins as a "thesis" of its current state of existence but its own internal contradictions or antagonisms prompt a challenge to its structure. This challenge is called the **"antithesis"**. This conflict resolves itself into a **"synthesis"** of a wholly new social structure carrying some elements from both "thesis" and the "antithesis". However, this theory does not explain social stability in societies.

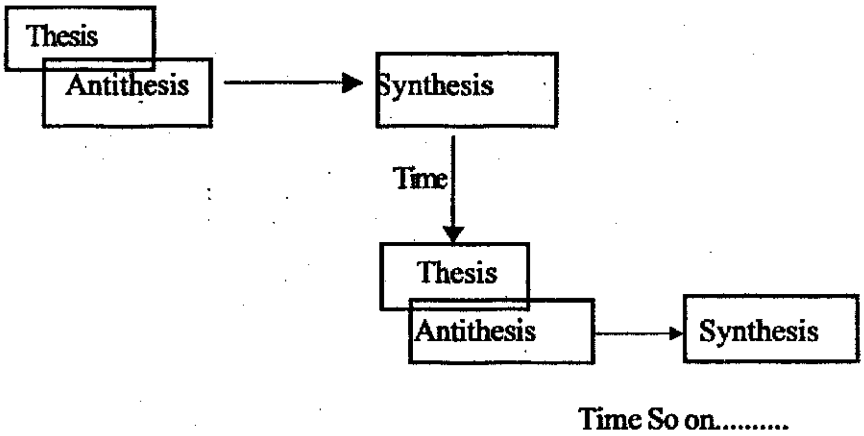

Diagram – Dialectics of Social Change

18.5 PATTERNS OF SOCIAL CHANGE

It is seen that social change follows certain patterns. The widely recognized patterns are as follows:

1. **Linear change** – This type of change shows a straight – line progression from one stag to another in a linear fashion.

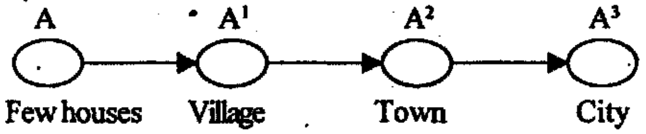

Diagram – Steady growth from few houses to city (on the basis of numbers)

Society gradually moves to an even higher state of civilization in the direction of improvement; thus it advances in a linear fashion. Also what will be invented tomorrow is not only based on what exist today but on the origins of the past inventions. The growth of development in communication such as telephone has followed a linear pattern. It has grown from land – line to cordless telephones and has reached the stage of mobile phones.

2. **Cyclical change-** Rapid change on a closer look turns out to be a repeating set of activities that form a cyclical pattern like rhythms of nature, cycle of night and day, seasons sowing-reaping-harvesting. Similarly, society has a pre-determined life cycle. After going through all the stages it returns to the original stage and the cycle begins afresh again.

3. **Fluctuating Change** etc. – When the order of change turns to the opposite direction after leading towards progress, it is called fluctuating change. It other words, the tendency of change in this phase is not consistent but seems to go up and down depending upon favourable or unfavourable circumstances, as is seen in the case of agriculture. Advancement in the field of agriculture gets retarded if there is insufficient monsoon in one season and increases if there is normal monsoons in the next season.

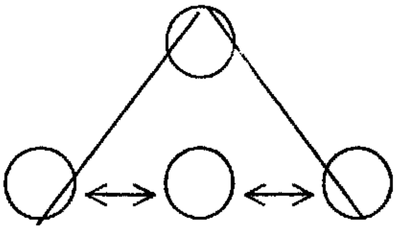

Diagram : Fluctuating change

INTEXT QUESTIONS 18.4

Write answer in one sentence

1. Give an example of cyclic pattern of social change.

___

___

2. What is fluctuating change?

___

___

3. Explain the cyclical theory of social change.

____

____

4. Explain the functional theory of social change.

____

____

5. List the three theories used by social scientists to explain social change.

____

____

By now, you must have seen that social change is universal and assumes different patterns in the course of time. You have also learnt how different concepts and terms are used by sociologists to express the nature and extent of social change. But the question still remains: what are the major factors responsible for changes in society. The lesson, which follows, discusses some of the major factors of social change.

WHAT YOU HAVE LEARNT

- Social change is associated with only such alternatives which occur in society and its culture.
- The rate of social change is different in different societies.
- Many dimensions of social change are deliberately encouraged.

  Social change is universal.
- Social change is seen to be a neutral concept.
- Evolution basically involves a more intrinsic change not only in size but also of structure. Thus evolution is an expression of continuity indicating a certain direction of change.
- Revolution is a form of sudden and abrupt overthrow of the existing social order and system. It is a change that comes about in a short period of time.

- Revolution basically aims at liberating people from an oppressive system.
- Progress is a change in a certain direction, always towards some desired goals. It can be called a realization of cherished values which is desirable.
- Progress depends on two factors: the nature of the end and the distance at which we are from it.
- Development is a strategy of planned social change in a direction, which is considered desirable by the members of a society.
- Development is a value-loaded concept that takes into account the socio-cultural and economic needs of a given society, region and people.
- Social change follows certain patterns

  1. They are Linear change.

  2. Cyclical change

  3. Fluctuating change
- The four main theories of social change.

  1. Evolutionary Theory,

  2. Cyclical Theory

  3. Functional Theory

  4. Conflict

TERMINAL EXERCISES

1. List the characteristics of social change.
2. Differentiate between the terms: evolution and revolution.
3. Give at least six points of distinction between "progress" and "development".
4. Elaborate on the most frequently found patterns of social change seen in society.
5. Explain in about 125 words the conflict theory of social change.

GLOSSARY

1. Varition- having different forms, changing
2. Neutral – impartial, neither positive nor negative.
3. Transition – Passing of changing from one place, state or condition to another.
4. Emancipated – less inhibited by social conventions.
5. Intrinsic – belonging naturally to something essential,
6. Irreversible – go back to what it was earlier.
7. Oppressive – harsh, cruel and controlling,
8. Restoration – to go back to the supposed or original form,
9. Reinforcement – strengthening or supporting,
10. Strategy – plan of action; planning or management of policy,
11. Value – loaded – a term having many interpretations, necessarily positive and good,
12. *Kalyug* – the dark era, where evil predominates over goodness e.g., in Hindu Mythology.
13. *Vedas* – Holy Scriptures of the Hindus: four in number.
14. *Satyug* – the era in which goodness and truth prevailed, in Hindu mythology,
15. Thesis – a proposition to be maintained or proved,
16. Anti – thesis – contrast or opposition between two things,
17. Synthesis – the process or result of building up ideas into a connected whole, Theory or system,
18. Dialectics – a struggle between opposing ideas of social forces,
19. Diversity – unlike in nature; varied,
20. Rational – based on reasoning; endowed with reason; sensible,

ANSWER TO INTEXT QUESTIONS

18.1

1. Static

2. Value-neutral

Notes

3. interactions
4. Structure
5. Universe

18.2

1. False   2. True

3. True   4. False

18.3

1. By social change is meant only such alternations that occur in structure and function of society and in culture of society.
2. (a) It is universal

   (b) It is not uniform

   (c) It is duration vary

   (d) It is value-neutral
3. Evolution is a process of progressive differentiation of forms, capabilities, endowments, from simple to complex, over a period of time which is irreversible
4. Revolution is a sudden, abrupt, total change that takes place in a social system leading to the emergence of a new social order. Whereas counter – revolution is a restoration of the old traditional systems that had prevailed before the revolution.
5. Progress is a movement in the desired direction so as to reach a "final goal" which is motivated by positive and rational considerations. Development is a strategy of planned social change in a direction, which is considered desirable by the members of a society in not just one area but all related areas.

18.4

1. Trade advances, falls, business activity rises, booms, then slumps and then starts afresh.
2. When change turns to the opposite direction after leading towards progress i.e. it seems to go up and down depending upon favourable or unfavourable circumstances, it is called fluctuating change.

3. An example of this would be – agriculture grew from times of organic manure to chemical fertilizers, now it is back to the use of organic manures.

4. The three main theories used by social scientists to explain social change are-

   a. Evolutionary theory

   b. Cyclical theory

   c. Functional Theory

   d. Conflict theory

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19

SOCIALIZATION AS A PROCESS OF LEARNING

*E*very society has its own codes of conduct, rules and regulations, and norms and values. You must have understood by now that every culture clearly demarcates the desirable and undesirable behaviour in different social contexts. How should you behave as a son or daughter, as brother or sister, as nephew or niece, as host or guest and as friend, are all laid down by the culture to which you belong. Every culture has its own ways of handling these issues. For example, we show respect to elders by touching their feet, greet them with folded hands and simply bowing down our heads before them. While seeking blessings, the daughters in Bengal are supposed to touch the feet of their parents whereas daughters in Uttar Pradesh are not supposed to touch their feet in similar circumstances. Where they are regarded as *Devi* (Goddess) Laxmi. Further, they are offered to another family in the form of *kanya dan (gift of a virgin)*. There are several such rules, which differ from society to society. Thus, it is clear that an individual should be aware of such social norms and cultural expectations so that he could carry out his activities in accordance with the culturally laid down practices. In this lesson, we will study about the process of socialization.

OBJECTIVES

After reading this lesson, you will be able to:

- explain the concept and meaning of socialization;
- describe its inter-relationship with a) enculturation b) assimilation;
- state the different agents of socialization;
- describe the elements of socialization;

- understand the role of socialization in personality development; and
- explain the process of socialization in the context of different Indian communities.

19.1 CONCEPT AND MEANING OF SOCIALISATION

When a child is born it is merely an organism, a "*jiva*" and through the process of socialization, it becomes ***purusha*** or ***stri*** in other words an individual. The culture that a family, community and society inculcates in an individual makes him ***manushya*** (or human being). The child responds to the forces around it, both human and physical objects. It can be called a process of growing up in a society which a child acquires through its growth in age and is also influenced by cultural norms, traditions, values and different cultural patterns of the group to which it belongs. In this process, the child imbibes the cultural patterns, learns to perform its individual and social roles. In this way, the child makes efforts to adjust himself to the social order. **Socialization is a comprehensive and endless process, which continues throughout the life of an individual.**

> Socialization is a process of owning, adopting and initiating the newborn, stage by stage in the family, community and society. This process functions at two different levels: one within the infant himself which is called internalization (of the objects around him) and the other from outside, that is, at the level which includes parents, other family members and peers etc.

19.1.1 Relationship between Assimilation and Socialization

The process of learning and instilling the values and socially approved ways of behaviour is known as socialization.

Members of a society are required to behave in ways that are in accordance with the values of the group. The process of assimilation of newcomers enables to achieve this end. The new comers are not immigrants from other societies or sub-cultures of the same society but are new born babies. The newborn infant has certain needs like those for food and warmth which his his mother mainly satisfies. The child depends upon her and "identifies oneself" with her emotionally. It is believed by some that the child is aware of his mother even before he is aware of himself. The mother and the child at first have a common identity. The mother is **"internalised"** by the infant with the satisfaction of food and other bodily needs. In due course, the child differentiates himself from his mother. He is then faced with the problem of integrating his self and the mother into a social system. In this

way, role system comes into existence. Therefore, the child learns to differentiate himself from his mother. Later, it is believed that the child repeats the process of assimilation with his father as well. Thus, the child differentiates between father as a person from his mother and then integrates father to the social system in a new enlarged way, which takes into account not only fathers' relationship to him, but to the mother also. In this way, the relationship between socialization and assimilation is established.

19.1.2 Enculturation and Socialization

Enculturation refers to learning of cultural patterns from one generation to the next. All the while, new patterns are continuously added. Thus, enculturation ensures the processes of cultural continuity along with change in the society. Enculturation could take place either consciously or unconsciously or both ways. In this situation, the older generation invites or induces and compels the members of succeeding generations to adopt their ways of thinking and behaving. Thus, enculturation is based on the authority of the older generations to ensure that the younger generations do not adopt the cultural practices of other groups. In this way, the elders take full care that the existing values are imbibed by the new comers so that these values are further strengthened and continued.

INTEXT QUESTIONS 19.1

Tick mark the correct answer

1. The process of socialization is a __________________ process.

   (i) temporary

   (ii) short Period

   (iii) discontinuous

   (iv) lifelong Process

2. The process of socialization is called the process of _____________ in a society.

   (i) adjustment

   (ii) assimilation

   (iii) learning

   (iv) growing

3. . The process of socialization helps to maintain ______________.

(i) emotional stability

(ii) common identity

(iii) self-identity

(iv) social order

19.2 AGENTS OF SOCIALIZATION

The agents of socialization help the process of learning. This learning is the result of authoritarian and egalitarian forces. The authoritarian forces are those which have an authority over the child. These include the parents, the family, the cultural factors and the prescriptions of law. The egalitarian forces include the peer group, the playmates, friends and associates. These agents of socialization function as per the recognized patterns laid down by the society for conformity and deviation, or reward and punishment.

The main aim of socialization is to make the child learn and to make him conform to the established norms and behaviour patterns. The growing child is brought up in the given conditions. One learns the forms of conduct and behaviour in accordance with the accepted social practices, norms and values. It is the first step towards culturisation of the child when he learns to identify himself with the existing environment. The socializing agents condemn deviant action and behaviour of the child, but do not govern the later behaviour. The deviant behaviour of the child can not be ruled out.

Fig -1: *A Sikh child is learning to wear turban from his father*

19.2.1 Family

A child is born dependent and helpless. He has various biological and psychological attributes. He has to depend on his parents for physical and mental needs. The mother fulfills all these needs of the infant. We have discussed earlier that the child is emotionally attached to his mother first and later to his father. He identifies the relationship with his mother and father and grandparends and gradually learns to differentiate among all.

After the parents, the child comes close to his siblings, who sometimes take care, fondle and express their love and affection towards him. In this way, he integrates his siblings into a new and an enlarged social system.

Thus, the child comes in contact with an increasing number of family members and imitates their actions and behaviour patterns through different forms of responses such as anger, screaming, smiles and through movements of arms, hands and legs, etc. These special gestures help him to associate and integrate himself with his family. The child internalizes the knowledge about the members of the family. In this way, the child starts his life with learning in presence of his/her mother, father and other family members. Gradually, this process of social relationships widens if he lives in an extended family. Thus, the child acquires knowledge, behaviour, manners and internalizes all these patterns and learns to adjust or conform to the norms of the family.

19.2.2 Neighbourhood

The locality and village constitute the neighbourhood in which a child grows up. He is socialised in the physical and social environment of the neighbourhood. He plays with elder siblings, other children of the locality/village and thus, acquires knowledge about physical and social objects available in his neighbourhood. He learns about the nature, characteristics and usefulness of these objects operating in the neighbourhood. He tries to adjust himself in different situations and also with the members of different castes, communities, religious and other occupational groups. In this way, he learns to differentiate between different qualities possessed by different individual members and also the communities which bind them. During his interaction with both physical and social neighbourhood, he learns about the various ways of making a living, different types of occupations and the role of physical environment in providing facilities for adoption of these occupations. He becomes familiar with the process of inter-dependence in the locality/village and the neighbourhood among the different sections of the group. He also visualises the ways and means in which the village solidarity is maintained. He also learns to act and behave in conformity to the different groups to which he belongs and also to their norms and values. He acquires insight into the behaviour of others and in

this process, he develops an understanding of his own self. Here, the process of socialization inculcates discipline, orderly behaviour, and furnishes skills.

19.2.3 School/Institution

Schools and educational institutions are important agents of socialization. They provide learning situations and environment to the child which impart discipline and inculcate certain qualities which enable him to develop his personality. This way he learns to discover his own needs and needs of the group to which he belongs. Thus, he learns to conform to the norms set by the school and other institutions.

Education plays an important role in the development of the human behaviour. After family, it is the class room, the peer group, and the teachers who exercise influence on a child. Education gives moral, intellectual and social insight to the individual. It links one to one's heritage and sets a perspective before him.

The norms rooted in these institutions provide standards of behaviour and are regulatory in character. They condition our social action. Violation of the norms may lead to social ridicule, boycott and even more severe punishment.

19.2.4 Society

We live in society. All our actions and behaviour are governed by different rules and regulations. No one can act independently with complete disregard to society and social patterns of life. The action and behaviour should commensurate with traditions, customs and norms and values prescribed by the society. If individuals living in a society follow the norms as are applicable and act strictly in accordance with that they are rewarded, else they are punished for their deviant behaviour.

19.2.5 Reward and Punishment

The process of socialization also involves reward and punishment for the better performance and reinforcement of competitive sense in the child.

Reward and punishment operate as important agents of socialization. In their operation, there is a basic difference and they serve different purposes. Man is a cultured animal and communicates largely through symbols. If possible, human beings are likely to use symbolic sanctions resorting to other types of sanction only if the symbolic approach fails. Thus, pointing to the rod at first may serve a better purpose than using it; similarly, an appreciative smile may at times serve purposes more than the reward. Punishment is used mostly as a principal form of social control and against those who disturb the order. Reward and punishment both have a role, but variant and different.

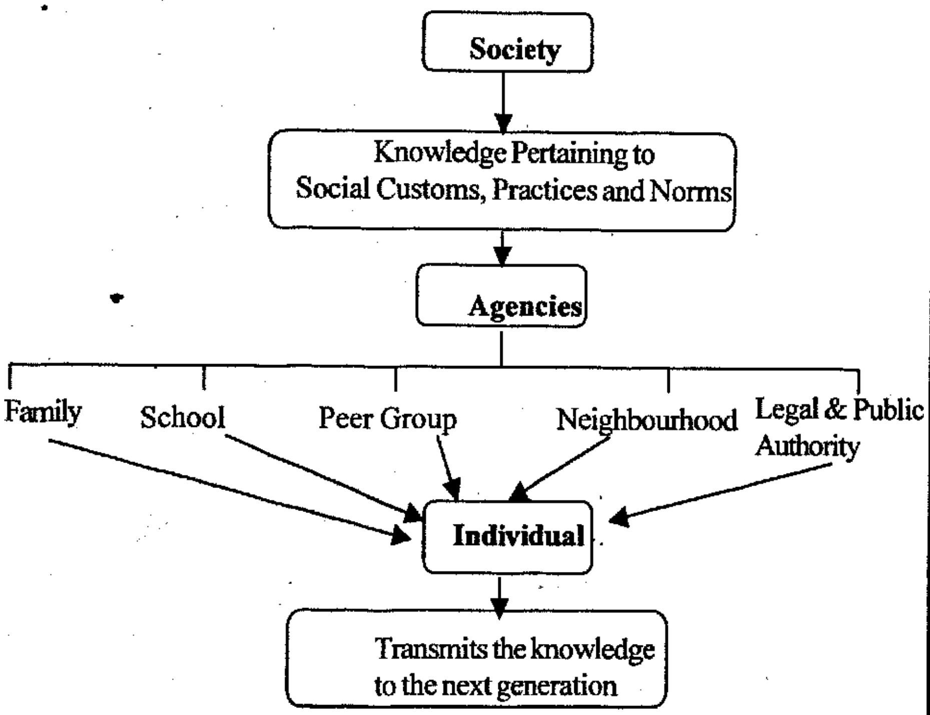


Fig.1 : *The Mechanism of Socialization*

INTEXT QUESTIONS 19.2

State true or false against each statement.

(i) The main aim of socialization is to make the child learn the established norms and behaviour.

(ii) Schools and educational institutions are not important agents of socializations.

(iii) All our actions and behaviour are governed by different rules and regulations of the society.

(iv) Reward and punishment operate as important agents of socialization and social control.

19.3 ELEMENTS OF SOCIALIZATION

Communication is one of the basic elements of socialization. It is through the communication skills that a child learns to communicate his feelings and emotions to others. It is through the process of communication that learning occurs.

Role identification and role performance are the other elements of socialization. Socialization enables the child to perform certain social roles effectively. Thus, it influences the social behaviour of the child to perform his role in consonance with the approved social norms and values laid down by the society.

Culture is the an element of socialization, which is passed on from one generation to the next. An organised society is built up by means of social organisation and is transmitted from one generation to another by the process of learning. The values of a society and the ways of doing and thinking that are considered right and proper are learnt by the young child. Socialization constitutes these learning processes.

19.4 ROLE OF SOCIALIZATION IN PERSONALITY DEVELOPMENT OF AN INDIVIDUAL

It is a common belief that most of the personality traits are acquired by the child during the age of 3 to 8 years. It is the most crucial period in the life of an individual as the foundations for character and personality are laid down during this period. It has already been discussed that the child internalizes the affection and love, emotions and sentiments and the various roles played during his growth by the mother, father and siblings. A role is set of socially expected behaviour and for every role, there is corresponding status and set of rights and duties. The "expressive" role centered round affection and "instrumental" role organised around discipline and the provision of livelihood or earner of bread are internalized by the child in his role performance. In course of games, the boy plays the role of the head of the family having a job which takes him to work in the morning and returns home in the evening as his father does. Similarly, a girl performs the role of her mother.

The number and nature of roles with which the growing child becomes familiar increases further when he plays with his siblings and other family members and goes to the school. His role is identified by his nature and the extent of his participation in the family and the school including peer groups, teachers, headmasters, community members, villagers, and so on. He comes across various practices and occupations of the family and of others in the village, and community. Due to his association with the occupation of his father, he learns about the different stages of that particular occupation. He acquires different skills and basic ideologies and principles related to that occupation. He assists his father and aims to become an effective and efficient worker. In this way, he becomes a responsible member of the family, community, society and nation while performing different roles expected of him at different levels and situations.

Childhood socialization plays a prime role. If a child socializes, he will be able to identify different roles expected of him and will also be instrumental in performing the expected roles.

In the process of role taking, the person also develops a concept of individual and personal identity, ego and self learns to introspect. He establishes his own identity and image, position and status as a member of the family, community and society.

It is evident from above that socialization provides learning opportunities to young children which helps them to identify their cultural and social roles and ways to perform these roles. The role performance by growing child reflects the human behaviour in conformity to and in consonance with the approved norms of the group and society.

The basic principles of role theory are

(i) the role: is the unit of culture;

(ii) the position and status: the units of society; and

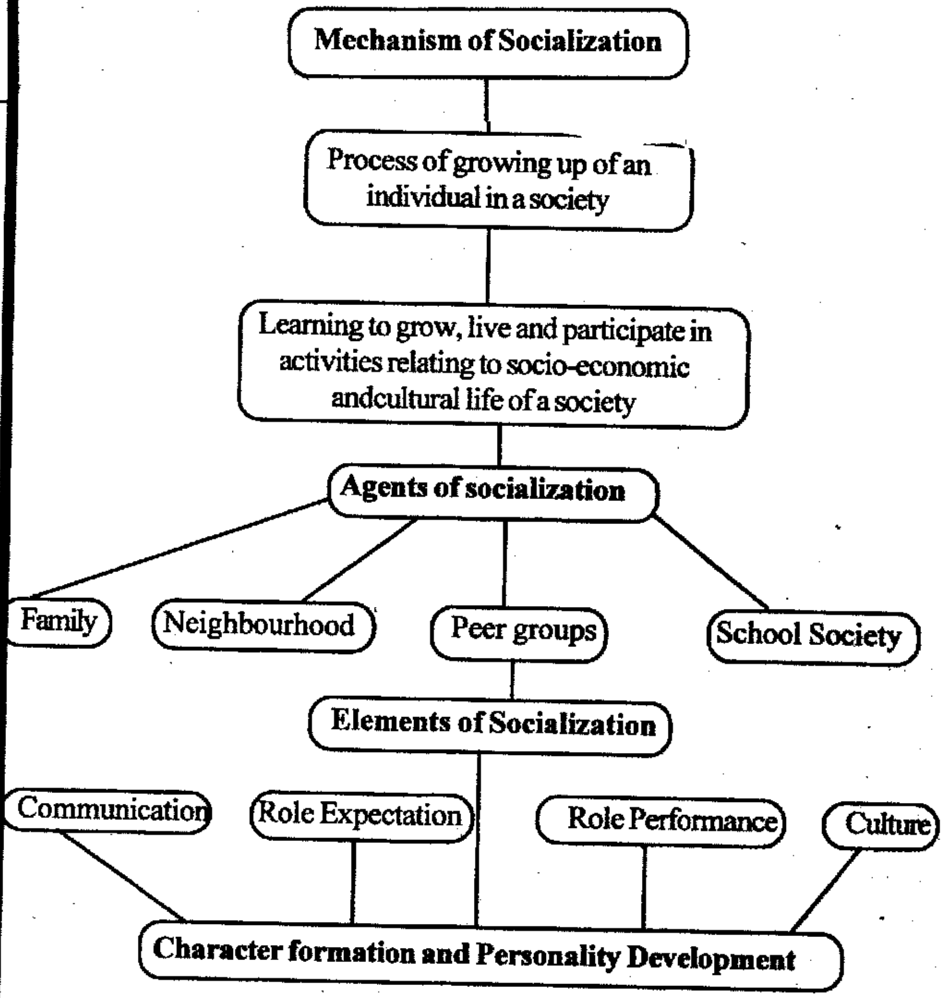
(iii) the self: the unit of personality.

Reciprocal action occurs between persons in terms of roles and there is an interaction of roles and self. Contemporary role theory regards human conduct as the product of the interaction of role and self.

It is true that socialization stresses conformity to certain norms of group, but with some flexibility and selectivity to avoid rigid uniformity of behaviour. However, there are failures in socialization of persons whose behaviour deviates from social norms. First, we need to note that social order is largely maintained by internalization of social norms and is transmitted from the older generation to the newer by the learning process. The child learns the values of the society and the ways of doing and thinking that are deemed to be right and proper. In this way, the process of socialization plays an effective role in personality development and character formation of an individual.

The social order is maintained by socialization and not social control. The basic processes involved in socialization and social control are the same, such as praise and blame, or rewards and punishments for behaviour, which are approved or disapproved. In practice, the processes differ on emphasis and degree in two situations.

THE PROCESS OF SOCIALIZATION



INTEXT QUESTIONS 19.3

1. The agents to socialization help in ____________.

   (i) conformity (ii) deviation

   (iii) learning (iv) communication

2. The process of socialization regulates the ____________.

   (i) society (ii) human behaviour

   (iii) social control (iv) cultural heritage

3. Can reward and punishment be considered as agents of socialization ?

   (i) Yes (ii) No

4. Name the three basic elements of socialization.

   (i) family　　(ii) school
   (iii) community　　(iv) communication
   (v) social roles　　(vi) culture

5. Most personality traits are acquired by the child during the age of:

   i) 1-3 Yrs.　　(ii) 3-8 Yrs.
   (iii) 9-14 Yrs.　　(iv) 15-20 Yrs.

6. The process of socialization helps in establishing his ________ identity.

   (i) group　　(ii) self
   (iii) community　　(iv) social

WHAT YOU HAVE LEARNT

- Socialization is a social process.
- It helps the child to grow and develop physically and mentally. With growth in his age, the mental and physical development take place.
- Socialization helps the child to acquire and internalize the objects around him and norms and sanctions prescribed by the customs and practices, culture and traditions.
- The process of socialization is a life-long process, which continues from cradle to grave and begins even during prenatal period.
- It brings to limelight the new situation which requires attention and generates an atmosphere of expectation, hopefulness and welcome to the springing life.
- The agents of socialization are parents, family, schools neighbourhood, cultural factors, social norms and values of society. These are authoritarian forces.
- The egalitarian forces include the playmates, friends and associates.
- The main aim of socialization is to make the child learn and to make him conform to the established norms and behaviour.
- The basic elements of socialization are communication, role identification and role performance, and culture in which the child is reared up.
- These elements regulate the behaviour of the child in consonance with the approved norms and values. Thus, the process of socialization largely plays a dominant role in character formation and personality development of the child.
- Socialization stresses conformity to certain norms of the group, however at times deviations take place that results in failures in socialization.

- The child learns the values of the society and ways of doing and thinking are transmitted from one generation to the next.

TERMINAL EXERCISE

1. Explain the concept and meaning of socialization.
2. Elucidate the relationship between assimilation, enculturation and socialization.
3. What are the different agents of socialization?
4. Explain the basic elements of socialization with illustrations.
5. Socialization plays an important role in personality development of an individual. Discuss.

GLOSSSARY

Internalization :	Unconscious assimilation of information or to make attitude, behaviour, etc., a part of one's nature by learning.
Agents :	Persons or groups that produce an effect or the persons or groups who facilitate the process of socialization.
Role-identification :	Orienting oneself in accordance with the behavoiur of the other, or identifying oneself with the other's role

ANSWER TO INTEXT QUESTIONS

19.1

1 - (iv) 2- (ii) 3 - (iv)

19.2

(i) - T (ii) - F (iii) - T (iv) - T

19.3

1 - (iii) 2 - (iv) 3 - (i) 4 - (iv, v, vi)

5 - (ii) 6 - (ii)

20

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SOCIAL CONTROL

We remember from our childhood days how our parents urged us to eat with our right hand, to respect our elders and our teachers, to be punctual and to help the needy. Subsequently, we learn that we should drive on the left side of the road and to obey the laws of the land. Still later, we are made aware about responsibilities towards aging parents, towards children and professional responsibilities that come with one's job.

It is clear that our behaviour is regulated by family, by prevalent customs and traditions, by society and by the state, too. The notion that unrestrained freedom will lead to anarchy and a demise of social order. Therefore, it is considered imperative for any society to maintain order and progress.

OBJECTIVES

After reading this lesson, you will be able to:

- explain the meaning and need for social control;
- explain the informal means of social control – i.e. the role of folkways, mores, customs and religion in maintaining social control;
- describe the formal means of social control – i.e. the role of law, education and state in establishing social control; and
- explain the agencies of social control – role of family, neighbourhood and public opinion.

20.1 MEANING OF SOCIAL CONTROL

For the smooth functioning of any society, it is essential that its members conduct themselves in a manner that is acceptable to other members of that society. Our behaviour in every day life is quite orderly and disciplined. We normally do not wish to antagonise (oppose) people we interact with, we do try to stick to various rules and to observe discipline in schools etc. Those who do not obey these norms of society are criticized or looked down upon.

Social control is a general method of regulating the behaviour of individuals in a society through accepted social norms. It is a way to channelize the behaviour of individuals in society so that they conform to the accepted code of conduct. Social control is defined as "the way in which the entire social order coheres and maintains itself, operates as a whole, as a changing equilibrium."

This SOCIAL CONTROL refers to the way society controls our behaviour, either through norms and practices or through the state and its compelling force. The regulation of behaviour in society, whether of individuals or of groups is undertaken in two ways –

(a) by adhering to established norms and values of society; and

(b) by the use of force.

The term "social control" is generally used by sociologists to refer to this first kind of regulation.

INTEXT QUESTIONS 20.1

Write answer in one sentence

1. Define social control.

____

2. What are the two ways in which individual control can be regulated?

____

20.2 NEED AND PURPOSE OF SOCIAL CONTROL

Need

The need and importance of social control has been recognised by all social thinkers.

Individuals differ in their interests and capabilities. If each individual is allowed unrestricted freedom to act and behave, it may lead to anarchy and disorder in the society. The resultant conflicts, frequent and persistent, would be a constant drain on society's energy and efficiency.

As an analogy, we could consider traffic movement on roads in the absence of any traffic rules and traffic signals, etc. It is easy to imagine the chaos that would rule the roads and the unending traffic jams that would follow. If we add to it the frustration of the drivers and their heated tempers. It is easy to understand that the end result is totally undesirable. The fact that traffic rules help to maintain order and efficient movement of vehicles is only due to the presence of control.

The situation in society would be no different if there was no accepted mode of behaviour. Individuals, therefore, have to be made to co-exist in a manner that benefits them as well as the groups they comprise of social control becomes a necessity for the following reasons:

(i) **to maintain the old order** – For continuity and uniformity of a social group, it is important that the old social order is maintained. This function is fulfilled by the family. The old members of the family initiate and socialise the young ones into their traditions, value patterns and accepted forms of behaviour.

(ii) **to regulate individual behaviour** – Individuals vary in their ideas, interests, attitudes and habits, etc. Even children of the same parents think and behave differently. Thus their behaviour needs to be regulated in accordance with the established norms which would lead to uniformity and solidarity of the group.

(iii) **to check cultural maladjustment** – Society is changing at a rapid pace. The changes threaten to uproot the existing social system and replace it with a new system. There is a need for greater social control in order to distinguish between good and bad and to retain one's sense of balance and judgement.

Purpose

Sociologists attribute many purposes of social control. The aim of social control is to bring about conformity in a particular group or society.

At times, out of sheer ignorance, individuals could act in a manner that may or may not benefit them. But certainly society's interests lie at the collective level. There are other situations when the individual is perfectly aware of the ill effects of his actions on the society but he continues with his behaviour because it increases his welfare. For instance, in an industry where the owner is fully aware of the harmful effects of pollution but does not install pollution control device because he wants to maximise his profits at the cost of safeguarding the collective interests. Society

seeks to regulate the individual behaviour. The purpose of social control is to regulate the interests of both the individual and the group in a way that is beneficial to both.

INTEXT QUESTIONS 20.2

Answer in TRUE or FALSE.

a. Social control is essential to maintain the old social order.

(TRUE/ FALSE)

b. There is no need for social control in modern times. (TRUE/ FALSE)

c. The purpose of social control is to regulate the interests of individual and the group.

(TRUE/FALSE)

20.3 MEANS OF SOCIAL CONTROL – FORMAL AND INFORMAL

At all times, all societies have had some means of maintaining order and control in their respective situation.

Individuals and groups comply with social norms through a network of social institutions, like family, kin groups, caste, village, education, state, religion and economic institutions, etc.

Sociologists have classified the mechanisms of social control into:

(a) the informal means of social control **and**

(b) the formal means of social control.

Informal Means of Social Control

In primary groups, the relationships are close, direct and intimate. Social control is often maintained by informal mechanisms, i.e. customs, traditions, folkways, mores and religion. These are adopted means by informal groups.

Informal mechanisms of social control include established and accepted institutions relating to socialization, education, family, marriage and religion etc.

It is executed through informal sanctions, which may be positive or negative. Positive sanctions include smile, a nod of approval, rewards and promotion, etc. For instance, Good performance in an examination may be rewarded with a bicycle or a watch by the parents.

Negative sanctions include a frown, criticism, physical threats and punishments. The unruly behaviour in school may result in detention or severe punishment is an example of negative sanction..

Formal Means of Social Control

The formal means of social control come from institutions like the state, law, education, and those that have legitimate power. The apply coercion in case of deviance. For instance, a person convicted of having stolen someone's property may be sentenced to imprisonment. In other words, these institutions exercise the legal power to control the behaviour of the individual and the group. We shall now deal with the various forms of informal and formal means of social control.

INTEXT QUESTIONS 20.3

1. Fill in the blanks with appropriate words from the bracket:

a. In primary groups relationships are ____________ (intimate, formal).

b. Formal means of social control are enforced by ____________ (clan, state, family).

c. Informal social control is maintained by ____________ (law, customs).

d. Positive sanctions include a ____________ (frown, smile).

20.4 INFORMAL MEANS OF SOCIAL CONTROL

(i) Folkways

(ii) Mores

(iii) Customs

(iv) Religion

It must be mentioned here that with the variety in our ways of living, the means of social control also vary. Social control is specific to the group or the society in

which it is exercised. Informal mechanisms of control vary accordingly. Besides family, informal social control is also exercised by other social institutions, like neighbourhood, kin group, clan and village, etc.

1. **FOLKWAYS** : Folkways are norms to which individuals conform. It is customary to do so. Conformity to folkways is not enforced by law or any other agency of the society. It is the informal acceptance of established practices in each group or society. Folkways are manifested in matters of dress, food habits, observance of rituals, forms of worship and method of greeting, etc. For instance, the food habits in North and South India are different and these habits persist even when the person has moved to a different location away from his earlier surroundings.

2. **MORES** : Mores refer to moral conduct as distinct from the customary practice of folkways. They influence the value system of a society and are in the form of social regulations which aim to maintain social order. Mores seek to regulate the relationship between individuals in defined situations, e.g. between husband and wife, parents and children and siblings, etc. They may also refer to general social relationships in terms of honesty, truthfulness, hardwork and discipline, etc. Since mores are consciously designed and created with a view to preserve them. Violations of these often entail penalties. They are perhaps the strongest mechanisms of informal social control.

3. **CUSTOMS** : Customs are the long established practices of people, which occur spontaneously but gradually. Alongwith regulating social life, they also bind them together. In primitive societies, customs were powerful means of social control but in modern times, they have weakened due to rise in the forces of individualism and diversity.

4. **RELIGION** : Religion exercises a powerful influence on its adherents. Emile Durkheim defines religion as the unified system of beliefs and practices related to sacred things. Those who have common beliefs and practices are united into one single moral community through religion. Religion occupies a significant place in the life of an individual and fulfills the spiritual, social and psychological needs of an individual.

Religion helps in the process of social control in the following ways:

(a) Every religion has the concept of sin and virtue. Since early childhood, individuals are exposed to these concepts and to the notions of good and bad. These become ingrained in the individual's personality and guide his decision making during his life.

(b) Religious conventions and practices determine marriage, mutual relations among family members, property relations, rules of succession and inheritance, etc.

(c) Religious leaders regulate the behaviour of individuals by exhorting them to follow a prescribed code of conduct.

(d) By organising community activities, prayer meetings and by celebrating religious events and festivals, religious institutions too contribute to this process by bringing believers together and strengthening the common belief systems – thereby, regulating individual behaviour.

INTEXT QUESTIONS 20.4

Answer in one sentence:

1. What are folkways?

   ____

2. What are mores?

   ____

3. Define customs.

   ____

4. Define religion.

   ____

20.5 FORMAL MEANS OF SOCIAL CONTROL

(i) Law

(ii) Education

(iii) State

1. **LAW :** In primitive societies, the groups followed similar occupations and individuals shared a direct, personal and intimate relation among themselves. These folkways, mores and customs sufficed in controlling the individual behaviour. There was almost unquestioned compliance with the informal mechanism of social control.

   In contrast, the modern societies are characterised by immense diversity, individualism, division of labour and differentiation in terms of work, ethics and lifestyle. Urbanisation and accelerated movement of people striving for mare and mare has changed the character of social groups. Relationships have become formal. Customs and folkways seem insufficient to control diverse population groups. Simultaneously, the state has grown stronger and more specialised in nature. It is now necessary and possible to regulate individual

behaviour by formulating a set of common laws which are backed by the legal, administrative and political machinery of the State. Laws and enforcement agencies are replaced by customs and mores as the regulators of behaviour and ensure social order and control.

Law has been defined in two ways. Some theorists have defined it in terms of "ideal behavioural norms", while others have referred to it as rules that are promulgated by the state, which are binding in nature.

Individuals obey laws due to two prime reasons:

(i) Fear of punishment – Punishment by state results in curtailment of essential freedoms of individuals and hence acts as a deterrent.

(ii) Rule conforming habit – Many individuals believe that adherence to laws is necessary for their own well-being and prosperity as also for social stability and progress. This is called the "rule conforming habit". The family, educational institutions and religious preachers all play a role in inculcating and sustaining this behaviour.

Laws have their origin in customs, traditions, religion and judicial decisions. As such, they very often have a moral dimension too. This moral dimension and the fact that laws are supported by legal and institutional arrangements enable them to bring about a degree of conformity in human behaviour. Laws that have both customary and legislative support (e.g. prohibition of bigamy) are readily accepted.

In modern states, laws are promulgated by legislative organs and enforced by the state through the governments. The government, in this context, includes all official agencies and functionaries through which the state achieves its ends. Laws thus regulate and control social behaviour by ensuring uniformity and conformity.

It may be noted that laws are different from customs in the following ways:

(i) Law has a coercive character. Therefore, it compels people to act in a particular way. Customs, on the other hand, are respected and practised because of the senstity of traditions and social approval associated with them.

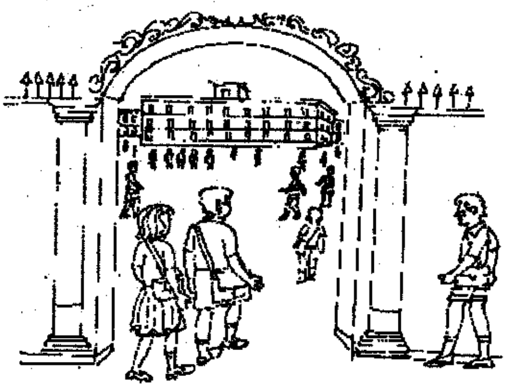
(ii) Customs are specific to groups and clans while laws have a more general and universal nature.

(iii) Breach of law entails punishment by the state while disregard of customs is frowned upon by the society and only in an extreme case may result in ostracism.

(iv) Laws are a more recent phenomenon associated with the growth of the state and its institutions, while customs existed in one form or another at all times and in all societies.

With the emergence of modern nation states, an establishment of relationships among them such as political, trading and military, international laws have become necessary to maintain world order. Just as national laws are meant for establishing order and control within domestic boundaries, international laws seek to establish orderly behaviour on the part of nations.

2. **EDUCATION:** Alongwith laws, education has been an important agency of social control. It prepares the child for social living and teaches him the values of discipline, cooperation, tolerance and integration. Educational institutions at all levels, (i.e. school, college and university) impart knowledge as well as ethics through formal structured courses as well as behavioural inputs.



School as a medium of education

The different pace of the educational system in different societies, depends upon changing social mores, level of development and social needs. Thus, in ancient Indian society, the emphasis was on religious scriptures, philosophy and metaphysics. The focus shifted as social development has resulted in an increased demand for knowledge in other areas and managerial skills.

At schools, the ideas of democracy, secularism, equality and national goals are communicated to students in addition to the emphasis on our shared history, culture, heritage, norms and values. By inculcating the concepts of good moral behaviour, morality, discipline and social etiquettes, the educational system serves its role as an agent of formal social control.

3. **STATE:** State has a vital role in administering social control. Sociologists have defined the state as "an association designed primarily to maintain order and security, exercising universal jurisdiction within territorial boundaries, by means of law backed by force and recognized as having sovereign authority".

State functions through the government. Modern nation states strive to be welfare states, i.e., they seek to provide to the citizens a wide range of social services like education, medical care, old age pension and unemployment

allowance. These are achieved by means of the co-operation of individuals and through collective efforts of the media, the NGOs and other social institutions. For example, the pulse polio programmes of the government are extensively supported by the use of television, posters, NGOs and educational institutions, all of which try to educate the public on the advantages of the government measures. In the above mentioned context, the state acts as an informal agency of social control, eschewing coercion.

However, certain functions, like maintenance of law and order, defence, foreign relations and currency, require the state to intervene in a formal and sometimes in a coercive manner.

India has a federal polity and government manifests itself at various levels – village, block, district, state and at the national level. At all these levels, its functionaries can enforce rules and laws. In modern societies, state has become increasingly important as an agent of social control.

INTEXT QUESTIONS 20.5

Answer in one sentence.

1. Why do we obey laws?

   ____

2. Mention two sources of law.

   ____

3. What do you understand by the term government?

   ____

4. Distinguish between laws and customs.

   ____

20.6 AGENCIES OF SOCIAL CONTROL – FAMILY, NEIGHBORHOOD AND PUBLIC OPINION.

1. Family

A child is a product of its genes and environment. He is born with certain inherent capabilities, which either grow or are stunted depending upon the environmental stimuli. In this, his situation is akin to that of a flower. With proper nourishment and care, it will bloom. If denied, it will decay.

Family is the most important agency of social control. Every child learns from his immediate environment, which is first provided by the family. Etiquettes, habits

and attitudes are first learnt from the immediate role models (i.e. parents, siblings, kin groups, etc.). The family socialises the child into the norms, values, traditions and customs of the group. Thus, family has a predominant role in shaping the personality of the child.

In villages, an individual gets his status from his family. The elders have a dominant role in shaping the personality of the individual. This is manifested in the individual attitudes, interests and lifestyle, etc. Marriages are mostly arranged by the elders and seen as an alliance between families rather than between two individuals.

In **cities,** the family continues to play a predominant role in shaping an individual's personality. However, industrialisation, limited income and the paucity of space have contributed to the prevalence of nuclear family. This is very different from what is encountered in villages. Hence, families tend to focus upon themselves. This results in an increased accent on individualism as opposed to collectivism common in villages. The function of socialization that a family caries out is complemented by other secondary institutions such a the classroom, playground, peer group and the media. Unlike in a rural surrounding, the individual derives his social status partly from his family but more importantly from his personal achievements. Parents and elders still largely arrange marriages in cities. However, the consent of the boy and the girl is sought. Marriages outside caste and religion are also on increase. Thus, we see that individual choice is becoming increasingly important. However, due to the absence of the strong family support on both sides, individual disagreements are more likely to lead to separation and divorce as opposed to the rural setting where the family network provides a readily available conflict resolution mechanism.

2. Neighbourhood

Neighbouhood in **villages** comprises people normally belonging to the same kin group or caste. Hence, relationships that exist are intimate and informal. Beyond the immediate neighbourhood, the bonds are strong, as is evident from the fact that the son-in-law of a family is regarded as the son-in-law of a much larger group,sometimes of the entire village.

In contrast, relationships between neighbours in the **urban environment** are characterised formaly. They are marked by intermittent interactions and hence are far weaker than what is seen in the rural environment. In big cities, the ties of neighbourhood are almost relegated to the backseat. This is hardly any interaction between neighbours.

Thus, the village neighbourhood is an enthusiastic participant in many daily activities of a family. It thereby fulfills its role as a medium of social control. It ensures uniformity and conformity and corrects deviant behaviour. For instance, in a village neighbours would subject a son not looking after his aging parents to sharp disapproval and even sarcasm.

In cities, while not controlling individual behaviour so closely, individual actions that affect community are monitored by the neighbours, e.g. a person throwing trash in the open would be pulled up by his neighbours for spoiling the ambience of the neighbourhood.

Public Opinion: Public Opinion is commonly used to denote the aggregate views that individuals hold regarding matters that affect the interests of community.

Newspapers, radio, television, motion pictures, legislations, pamphlets and even the word of mouth mould public opinion.

Remote village communities, which do not have access to television and newspapers rely on "gossip" for information about the happenings around them and to express their opinion on these subjects. However, radio has increasingly become an important source to obtain news about events in distant places. There are group readings of newspapers too. Of late, television has also been introduced in the villages. In independent India, the introduction of adult franchise, Panchayati Raj institutions and planned development processes have all contributed to bringing villages in the mainstream of Indian polity and economy

In cities, the print and visual media play a dominant role in shaping public opinion. As the audio visual medium is more powerful, television has slowly gained ascendance over newspapers. However, newspapers continue to influence opinions among the educated group.

INTEXT QUESTIONS 20.6

1. Fill in the blanks :

a. Family plays a ___________ role in a child's development.

b. In cities, the socialisation function of the family is complemented by ___________ institutions.

c. In urban centers, an individual derives his social status primarily from his ___________.

Answer in 1 sentence.

2. What is public opinion?

____

3. What are the important agencies of public opinion?

____

WHAT YOU HAVE LEARNT

- Social control is the regulation of individual behaviour by society so that individuals adhere to social norms.
- Folkways, mores, customs and religion are informal means by which society maintains social control while law and education are the formal mechanisms for achieving this objective.
- In modern societies, state plays a crucial role in maintaining social control. It does so, both by moral persuasion and coercion. State functions through government agencies and functionaries at various levels (i.e., village, district, state, etc.).
- Family, neighbourhood and public opinion also impact social control.
- While customs and family traditions suffice to maintain social control in a rural environment, urbanisation and the resultant heterogeneity in social character warrant a reliance on a set of laws backed by the state apparatus.

TERMINAL EXERCISE

1. What is social control? Why do we need social control?
2. Distinguish between 'informal' and 'formal' means of social control.
3. How do folkways and mores help in social control?
4. Examine the role of religion in social control.
5. Distinguish between law and customs.
6. Highlight the role of state in maintaining social control.
7. How does education help in social control?
8. What is the role of family and neighbourhood in social control?
9. Examine the role of public opinion in maintaining social control.

GLOSSARY

1. **Division of Labour** : It is the range of tasks within a social system. This concept is used primarily in the study of economic production.
2. **Group** : A group is a social system involving regular interaction among members and a common group identity.
3. **Metaphysics**: is that stage in the evolution of societies where social phenomena are explained partly in terms of supernatural and partly in terms of science.
4. **Pre-literate Society** : A society that does not have the tradition of reading and writing. This term is generally used for the primifive society.

5. **Urbanisation** : is the process through which population becomes concentrated in large communities in cities which are essentially non-agricultural in character.

ANSWER TO INTEXT QUESTIONS

20.1

1. Social control : is the way society controls individual behaviour, either through norms and practices or through the state and its coercive power.
2. (a) by adhering to established social norms and values and

   (b) by the use of force.

20.2 a) True b) False c) True

20.3 a. Intimate b. State c. Customs d. Smile

20.4

1. Folkways are norms individuals conform to in every society.
2. Mores refer to moral conduct as different from the customary practices of folkways.
3. Customs are the long established practices of people.
4. Religion is the unified system of beliefs and practices related to sacred things.

20.5

1. (a) Fear of punishment, (b) Rule conforming habit.
2. (a) Customs, (b) Religion, (c) Legislation.
3. Government comprises all agencies and functionaries through which the state functions.
4. (a) Customs are specific to groups and clans while laws have a more general nature.

   (b) Customs are respected since they have the sanction of tradition and social approval of the group while laws are obeyed since they have a coercive character.

20.6

1. a- crucial b- secondary c- achievements
2. Public opinion is the aggregate of views that individuals hold regarding matters that affect the interests of community.
3. Agencies of public opinion include newspapers, radio, television, motion pictures, legislation, pamphlets and even the word of mouth.

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SOCIAL DEVIANCE

*W*e all live in society. Without society we can not live because we are dependent on it from our birth to death. Every society has its norms and values. For living in a society, we obey certain norms and values. You have read in Module II about norms and values. Norms and values are expectations of society from us. They have social sanctions and every member of society is expected to obey them. But the behaviour of some members of the society does not conform to social expectations. As a result, social deviance takes place. Crime, truancy, vagrancy, delinquency, alcoholism and drug addition are examples of social deviance.

In this lesson, we are going to study about such kinds of social deviance.

OBJECTIVES

After reading this lesson, you will be able to:

- explain what is crime;
- explain truancy and vagrancy describe its types and causes;
- describe what is delinquency; and
- explain alcoholism and drug addiction.

21.1 CRIME

Social deviance is such behaviour which is not in conformity with norms, values and expectations of the society. These behaviours do not have social sanction. They are labelled as anti-social. You might have heard about crime and criminals.

You might have also seen crime and criminals in T.V. serials and cinema etc. But do you know what crime is? Crime is an anti-social behaviour. There are certain types of behaviour in society which do not have social sanction. Society does not expect such behaviour from its members. Such behaviour comprise suicide, murder, theft, dacoity, rape and arson etc. They are known as anti-social behaviour. They lead to social disorganisation. So, crime is a social disease. It takes place due to conflict between what society expects and what some members want. In other words, when some members are not conducive to norms and values of society, it leads to crime. They do not care for norms and values of the society. They start behaving in anti-social manner. Crime fulfils the suppressed desires. Crime is an instrument through which an individual takes revenge, snatches wealth and property, oppresses and even murders his enemies and fulfils his unsatisfied desires. There is provision for the punishment of criminals.

Criminals are not born. They are made. It is society which makes an individual criminal. When society fails to protect individuals and satisfy their needs, individuals take help of crime. Now-a-days, criminals are trained to commit crime using new technology. Developed weapons are used mostly in organised crime like dacoity and terrorists' attacks ,etc. There are also professional criminals in our society. White collar crime is also prevalent in our society.

Crime has social, economic, political, religious, natural, and psychological causes. It is also related to population explosion, industrialisation and modernisation. In our society, all castes do not enjoy equal status. At the time of division of property between brothers, conflict develops between them. This may lead to crime. Unequal distribution of resources is also related to criminal behaviour in society. There is criminalisation of politics and politicalisation of criminals and crimes. Communal riot is directly related to different types of crime, like loot, dacoity, arson, murder and rape etc. Persons with perverted personality fulfill their desire through crime. Abnormal individuals commit crime. Urbanisation, industrialisation and modernisation have given birth to loot, dacoity, murder and sex crime. Study of pornographic books also prompts criminal behaviour. Corruption in judicial and punishing agencies has increased the incidence of crime.

INTEXT QUESTIONS 21.1

Tick True and False for the following:

(i) Crime has social sanction (True/False)

(ii) Crime is anti-social behaviour (True/False)

Notes

(iii) Crime is a means for the fulfillment of suppressed desire (True/False)

(iv) Crime results due to conflict between what society expects and what individuals want (True/False)

(v) Criminals are not born, they are made (True/False)

21.2 TRUANCY

You might have heard about truants and truancy. The term truant is used for those children who leave the school without any information. This is such a behaviour of a child which keeps him absent from school without any permission of school authorities and parents. Some traunt children engage themselves in anti-social activities like vagrancy, delinquency and gambling etc.

Truants neither attend school nor return home during school hours. They play cards, visit cinema halls, go to hotels, bus stand, railway station, market complexes and crowded places. They behave like vagrants. They are punished by people and police. They also come in contact with criminals and become juvenile delinquents. So, truancy prepares ground for vagrancy and juvenile delinquency.

Truants are of different types. Some truants never go to school. Some truants go to school occasionally. Some go to school but do not attend classes. Some go only for attendance and some leave the school in midday break.

Truancy leads to personality disorganisation, social disorganisation, bad company, evil habits, idleness, immorality and characterlessness.Some major causes of trauncy are poverty, low position in society, poor family condition, unattractive looks, inferiority complex, quarrel with classmates, bad association, improper behaviour of parents and teachers, inability to understand and fear of examination etc. Children of poor families think that they will not adjust with the children of rich families. Such thinking develops inferiority complex and they start missing the school. Some children fall in bad company. They leave school to see pictures, visit markets, and behave like vagrants.

INTEXT QUESTIONS 21.2

Fill in the blanks with suitable words from the brackets :

(i) Truancy is such a behaviour which .... social sanction. (has/ has not)

Notes

(ii) Truants are involved in .... activities. (social/anti-social)

(iii) Truancy is .... for educational development .(harmless/harmful)

(iv) Truancy .... the ground for vagrancy and delinquency .(builds up /destroys)

(v) Truants .... school regularly. (attend/not attend)

21.3 VAGRANCY

Vagrancy is a social pathological behaviour found in some children who wander here and there without any reason. They create problems for other members of society by their anti-social behaviour.

You might have heard the term vagrancy. In this behaviour, children wander here and there without any aim. They walk aimlessly on roads. They pass vulgar remarks on passers-by, especially girls. They may abuse any person without any reason. They can also come in conflict with any persons. They do not have relations with their families. They do not have fear of being beaten, put in jail and even death. Their parents break relation with them. They do not try to get them released when they are in jail. They do not pay attention to the complaints of neighbours and community members.

Vagrants do not share any responsibility for family, community and society. Rather they create problems in the society by their abnormal behaviour. They are a burden on society. Vagrants are found in cinema hall, railway station, bus stand, park, slum areas, market centres, school and college gates, vegetable markets, crowdy places, puja pandals, religious processions and political processions etc. Vagrants do not have any direct source of income. They survive on theft, dacoits, beggary, gambling, and prostitution, pick pocketing, and extortion. It is not that vagrants do not change their behaviour. Many vegrants change their behaviour when they face resistance from family, community, society and police etc.

Vagrancy is attributed to family background, behavior of parents, bad company, caste system, low place in society and rude behaviour of kin. etc.

INTEXT QUESTIONS 21.3

Choose correct one from the following:

I. Vagrancy is related to

(a) earning money (b) attaining education

(c) enhancing position (d) social disease

II. Vagrancy has

(a) positive sanction (b) support of administration

(c) favour of people (d) negative sanction of society

III Vagrants are involved in

(a) upliftment of society (b) development of education

(c) social reconstruction (d) anti-social behaviour

III. Vagrants share

(a) familial responsibility (b) social duties

(c) religions duties (d) no responsibility in society

IV. Vagrants survive on

(a) child labour (b) small work

(c) rag picking (d) beggary and illegal tax collection

21.4 JUVENILE DELINQUENCY

You might have heard about a crime committed by a child. You would have alse seen a child committing crime in a T.V. serial or film. The crime committed by children is called juvenile delinquency. Juvenile delinquency can be seen from social and legal view points. From the social viewpoints, disrespect shown by a child towards norms, values, customs and traditions of the society can be called juvenile delinquency. But from the legal view-point, breaking of laws established by state by a child is called juvenile delinquency. Children involved in juvenile delinquency are called juvenile delinquents.

Juvenile delinquency is a social pathological behaviour in which a child commits crime. It is a social disease which creates social disorganisation in the society.

Both crime and juvenile delinquency are anti-social behaviour. Both lead to social and individual disturbance. There is a difference between the two concepts. Crime is committed by adults whereas juvenile delinquency is committed by children. In our country crime done by children in the age 7-17 years is called juvenile delinquency. Juvenile delinquents are reformed and rehabilated, whereas adult criminals are punished.

Juvenile delinquents are involved in crime like loot, theft, dacoity, prostitution,

rape, fights, manhandling, killing, attempt to murder and revenge etc. They take liquor and smoke. They get money from loot, theft, dacoity, and murder and spend it on several vices for acquiring modern weapons for committing crimes.

Juvenile delinquents do not care for norms and values of the society. They do not have fear from death. They do not have relation with parents. It is not that behaviour of juvenile delinquent which does not change. When treated properly, a number of delinquents change their behaviour and start leading a normal life. But some juvenile delinquents come in contact with big criminals. They join their group. They become veteran criminals in their later life.

No child is delinquent by birth. But the behaviour of society makes him delinquent. Ill-treatment by parents, step-parents, kin, neighbours and community members makes a child deliquent. Poverty and lack of basic amenities also lead to juvenile delinquency. Denial of share in paternal property also makes a child delinquent. Misbehaviour of class mates and teachers also cause juvenile delinquency. Physical deformity is also responsible for the occurrence of juvenile delinquency. Industrialisation, urbanisation and modernisation have enhanced the incidence of juvenile delinquency in our country.

INTEXT QUESTIONS 21.4

Tick Yes or No for the following:

(i) Juvenile delinquency is anti-social behaviour committed by children (Yes/No)

(ii) From social view point juvenile delinquency is disobedience of norms and values by children (Yes/No)

(iii) From legal view point, juvenile deliquencyis crime committed by children in the eyes of law (Yes/No)

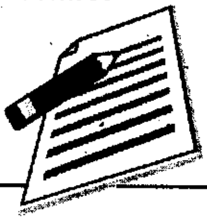
(iv) Juvenile delinquents are rehabilitated and reformed (Yes/No)

(v) No child is delinquent by birth (Yes/No)

21.5 ALCOHOLISM

You might have heard about alcoholism. You would have also seen some people lying on road after drinking liquor. Simple meaning of alcoholism is taking liquor as an addict. Drinking is as old as civilization. There is hardly any country, community, or age in which drinking does not prevail.

There are societies in which taking local beer is allowed, e.g., tribal societies. Tribals prepare Haria (rice beer). Men, women and children share 'haria' on



festive and ceremonial occasions. They also prepare Mahua liquor. In Hindu culture, men are allowed to drink Bhang and Mahua liquor. Now-a-days, taking liquor on the occasion of marriage ceremonies, parties gathering etc has become a modern fashion. The poor drink toddy and low quality liquor where as the rich drink foreign made good quality of wine like whisky, rum and scotch. Drinking may be necessary for the people in cold regions. They take liquor before dinner regularly. In army, foreign diplomacy, doctors, top lawyers, industrialists and bureaucracy, taking liquor is accepted behavior. Consumption of liquor on festive ceremonies, festivals, marriage and party etc. is taken as symbol of status and wealth. Drinkers hold view that drinking provides individual pleasure and heightens emotions. So taking liquor has social acceptance on some occasions. But alcoholism as social deviance does not have social sanction.It has negative sanctions of society. It is taken as a bad habit which leads to personality disorganisation, family disorganisation and social disorganisation.

When an individual becomes habituated to drinking liquor, he is called a drunkard. He loses respect not only in his family but in the whole society. He does not take care of his children. He beats his wife to get her ornaments. He sells ornaments for drinking. They meet premature death. They sell their land and property for it. They leave their children, wives and other family members to their fate. Rather, they create problems of different kinds. Drunkards are also involved in theft, dacoity, loot, sex crime, manhandling, murder and suicide.

People take liquor to enjoy ceremonies, festivals, parties and gathering. They also consume it to remove frustrations and tensions. Some drink to remove tiredness. Some drink to show their status and wealth. Some take liquor as a matter of fashion. But when they become addicted and do not share any kind of responsibility and obligations, they deviate from the norms and values of society. They indulge in anti-social behaviour.

The Excise Department controls the production and sale of liquor. But policies of the Government and pressure from the industrialists cum-traders come in the way of prohibition. Industrialisation and modernisation have increased the consumption of liquor. It is also a good source of income for the government.

INTEXT QUESTIONS 21.5

Match the following:

A	B
(a) Alcoholism is	(a) personality, family and social disorganisation.
(b) Taking local bear is allowed	(b) but the rich drink foreign made good quality of liquor

(c) Persons habituated of drinking liquor	(c) prevalent in almost every society.
(d) The poor drink low quality liquor	(d) on social gathering, ceremonies and of festivals.
(e) Alcoholism leads to	(e) drunkenness

21.6 DRUG ADDICTION

Do you know what drug addiction is? Taking intoxicating materials other than wine as part of habit is called Drug Addiction. Drug addiction is prevalent in all parts of our country in one form or other. In our country, 70 lacs of people are addicted to drug. In Delhi alone, 25% students are addicted to it. Here people are addicted to tobacco, Ganja, Bhang, Charas and opium. The plants of tobacco, Ganja, Bhang and charas are found since time immemorial in our country. These intoxicating materials were culturally prescribed for enjoyment on ceremonies and festivals. They were also used as medicine. But now a good number of people have become addicted to them. They can not live without taking them. Besides, the traditional intoxicating materials, youth of our country are also addicted to modern drug such as heroine, morphemes, smack, mandrax, and L.S.D.

Habitual taking of drug is called drug addiction. There are two types of drugs to which people of our country are addicted. These are – traditional drug and modern drug. Tobacco, Ganja, Bhang, Charas and opium are traditional drugs. Heroine, morphemes, Hashish, Smack, mandrax and L.S.D. are modern drugs.

Drug addiction is harmful in many ways. It makes a person mentally weak. It also leads to premature death. It is responsible for personality, family and social disorganisation. It also creates problems related to administration. There has also been a close relation between drug addiction and crime. Drug addicted people commit crimes like suicide, quarrel, sex crime and murder etc.

Drug addiction is prevalent in rural as well as in urban areas. In rural areas, a number of youth are addicted to tobacco, Ganja, Bhang, cigarettes and toddy etc. In urban areas, youth are addicted to charas, opium, Heroine, morphemes, Hasish, Smax, Mandrax and L.S.D. besides cigarettes, tobacco, Ganja and Bhang. Rural people do not know about modern drugs. But gradually the addiction of modern drug is spreading in rural areas too.

The youth of our country start taking drug for fashion, in bad company, to remove despair and to feel pleasure. They also start drug addiction to face poverty and unemployment. They are also attracted towards drug addiction to see modern drug addiction in T.V. and cinema.

Youth of poor as well as rich family background are involved in it. Illiterate as well as literate youth are addicted to it. Now-a-days, young girls have also come under its addiction.

But it is a source of income for the government. Pressure of politicians and industrialists also comes in the way of control of drug addiction. Such intoxicating drugs and materials are smuggled in large scale in our country. Veteran criminals of underworld are earning crores and crores of rupees from the smuggling of such drugs. They also pay huge bribe to officials of Excise Department. They also give fund to political parties and extend help during election. Politicians and bureaucrats provide them shelter.

INTEXT QUESTIONS 21.6

Match the following :

A	B
(a) Drug application is	(a) takes place on large scale in our country.
(b) Tobacco, Ganja, Bhang, Charas and opium	(b) are modern drugs
(c) Heroine, Smack, Mendrex and L.S.D.	(c) mental retard-ness.
(d) Smuggling of drugs	(d) are traditional drugs.
(e) Drug addiction causes	(e) habitual taking of drug.

WHAT YOU HAVE LEARNT

- The term social deviance includes those behaviours which do not show conformity with norms and values of a society. These behaviours are levelled as anti-social and do not have social sanction.
- The behaviours which are not in accordance with norms and values of society as well as law established by state are called crimes. Criminals are offenders of crime. So, they are punished.
- The behaviour which forces a child to leave school without information to school and parents is called truancy. Truancy ultimately provides ground for delinquency, gambling, alcoholism and drug addiction.
- The behaviour which compels a child to wander here and there on road without any aim is called vagrancy. Vagrancy leads to quarrel, crime, and alcoholism and drug addiction. The crime committed by a child is called juvenile delinquency. It leads to social disorganisation. Juvenile delinquents are not punished. Rather they are rehabilitated.
- Habitual taking of liquor of different types is called alcoholism. It leads to personality, family and social disorganisation.
- Habitual taking of drugs is called drug addiction. It is responsible for personality, family and social disorganisation.

- There are agencies to control crime, truancy, vagrancy, delinquency, and alcoholism and drug addiction.

GLOSSARY

Alcoholism - Habitual taking of liquor.
Crime - Anti-social behaviour in the eyes of society and law of the state
Criminals - Persons involved in crimes.
Delinquency - Crime committed by children.
Delinquents - Child criminals.
Truancy - Child's habit of absconding from school
Truants - Those children who leave school without information parents and teachers.
Social devience - Deviation from norms and values of the society.
Vagrancy - Wandering on roads without any work or aim.

TERMINAL EXERCISE

1. What is social deviance ?
2. What do you mean by crime? Name five causes of crime.
3. What do you mean by truancy ? Name five causes of truancy.
4. What is vagrancy? Name five causes of vagrancy.
5. What is delinquency? Name five causes of delinquency.
6. What is alcoholism? Name four evil effects of it.
7. What is drug addiction? Name four evil effect of it.

ANSWER TO INTEXT QUESTIONS

21.1	(i) False	(ii) True	(iii) True	(iv) True	(v) True
21.2	(i) has not	(ii) anti social		(iii) harmful	
	(iv) builds up	(v) not attended			
21.3	(i) d	(ii) d	(iii) d	(iv) d	(v) d
21.4	(i) Yes	(ii) Yes	(iii) Yes	(iv) Yes	(v) Yes
21.5	a-c, b-d, c-e, d-b, e-a				
21.6	(i) a-e	(ii) b-d	(iii) c-b	(iv) d-a	(v) e-c

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SOCIETY AND ENVIRONMENT

Environment can be described as the natural world of land, water, air, plants and animals that exist around us. It forms the basis of our existence and development. The dictionary meaning of the word 'environment' is 'surrounding'- the external conditions influencing development or growth of people, animals or plants; living or working conditions etc. In the beginning, the environment of early man had consisted of only physical aspects of the planet earth (land air, water) and biotic communities (plants and animals including man and his functions, organizations and institutions) but with the march of time and advancement of society, man extended his environment through his social, economic and political functions. Environment, therefore, refers to the sum total of conditions, which surround man at a given point of time.

In this lesson, we are going to learn about our environment. Environment, once the focus of only geographical study, had been neglected and pushed to the background. It has recently regained its position. As of today, Environmental issues are no longer confined to geography and allied disciplines but have also drawn the attention of the common man.

OBJECTIVES

After reading this lesson, you will be able to:

- explain the meaning of environment;
- explain the relationship between man and his environment;
- explain bio-sphere and socio-sphere; and
- explain the effects of environment on human society.

22.1 MEANING OF ENVIRONMENT

Environment is viewed in different ways and angles by different groups of people and disciplines. It may be safely argued that environment is an inseparable whole and is constituted by the interacting systems of physical, biological and cultural elements which are inter-linked individually as well as collectively in many ways.

Physical elements (space, landform, water bodies, climate, soils, rocks and minerals) determine the variable character of the human habitat, its opportunities as well as its limitations. Biological elements (plants, animals, micro-organisms and man) constitute the biosphere; cultural elements (economic, social and political) are essentially man-made features, which go into the making of cultural milieu.

> The term 'environment' originates from the French word 'environ' or 'environner' meaning 'around', 'round-about','to surround' or 'to encompass'.

22.2 TYPES OF ENVIRONMENT

The environment is both physical and biological concept, it includes both the non-living (abiotic) and living (biotic) components of the planet earth. Thus based on basic structure, the environment can be divided into two basic types i.e.

1) Physical or abiotic environment and

2) Biological or biotic environment.

Based on physical characteristics and state, abiotic or physical environment is sub divided into three broad categories –

(i) Lithosphere (solid earth)

(ii) Hydrosphere (water component) and

(iii) Atmosphere (gas).

The biotic components of the environment consist of plants (Flora) and animals (Fauna) including man as an important component and micro organisms.

22.3 RELATIONSHIP BETWEEN MAN AND ENVIRONMENT

The study of relationship between man and environment has always attracted attention. The relationship of man and enviornment has also influenced the

development of human society. It may be noted that, of all the organisms, man is the most skilled and civilized and therefore, it is significant to note the following three aspects of man.:

(i) **Physical** man is a component of the biological community and as such, requires basic elements of physical environment such as air, water, food and habitat etc, like other biological population and release wastes in the eco-system.

(ii) **Social** man establishes the social institutions, forms the social organizations and formulates laws and policies to safeguard his existence, interests and welfare.

(iii) **Economic** man derives and utilizes resource from the physical and biological environment with his skills and technologies.

The changing relationship of man with the environment from pre-historic to modern times can be divided into the following four periods: -

(a) Hunting and food gathering.

(b) Animal domestication and pastoralism.

(c) Plant domestication and agriculture.

(d) Science, technology and industrialization.

(a) Period of hunting and food gathering

This period is related to the most primitive man when he had been basically a part of natural environment and was functionally as a 'biological man' or 'physical man' because his basic requirements were limited to food and shelter. The natural environment satisfied all his wants. The relationship between man and the environment was very friendly. Man was leading a nomadic life. Then a stage came when he learnt to hunt animals. The discovery of 'fire', which was accidental, taught man to cook animal flesh before eating. So we can say that the discovery of fire and subsequently, invention of tools and weapons made man capable of exploiting natural resources for his benefit. Some would also conclude by saying that "fire was the first major ecological tool used by man to change the environment for his own benefit.

(b) Period of Animal Domestication and Pastoralism

With the passage of time, primitive man learnt to domesticate animals for his benefits. In the beginning, he might have domesticated some milch /cattle and animals for meat and slowly his herd of domesticated animals must have increased. Domestication of animals might have given birth to group or community life among

early people in order to protect their flock and themselves from wild animals. They still stuck to nomadic way of life, as they had to move from one place to other in search of water, food for themselves and fodder for animals.

(c) Period of Plant Domestication and Agriculture

Domestication of plants for food became a hallmark in the development of human skills of taming and controlling the biotic component of the natural environment system. Domestication of plants initiated primitive type of agriculture and sedentary settled life of people who were nomads. Cultivation of food crops resulted in the formation of social groups and organizations. Now man started settling down in the river valleys due to availability of water and fertile land which came to be known as 'river-valley civilization'. From here onwards started the journey of man to transform the natural environmental resources around him through improved farming practices resulting in gradual increase in human population. This led to clearing of forests to have access more agricultural land. With the passage of time, man developed his own cultural environment by building houses and creating towns and cities, constructing roads and bridges.

(d) Period of Science, Technology and Industrialization

The advancement of industrial revolution in late nineteenth century and emergence of science and development of sophisticated technology, embittered the friendly relationship between man and his natural environment. The impact of modern technology on natural environment is highly complex and controversial. Highly advanced technologies and scientific techniques led to indiscriminate exploitation of natural environment which have created most of the present day environmental problems

From the days of early primitive man till today, man has venerated nature in different forms(trees, plants, animals, rivers, mountains etc). Nature worship commands great sanctity in most of the communities. There are communities, which have total reverence towards nature- 'Bishnoi' from Rajasthan in India is one such group. In the Indian tradition, nature and man form an inseparable part of the life support system. The five elements ,i.e., air, water, land, flora and fauna are inter-related and inter-dependent.

INTEXT QUESTIONS 22.1

Fill in the blanks with appropriate words from brackets:

(i) The word environment is derived from __________ word. [Latin, English, French]

(ii) Environment can be divided into________types. [2, 4, 6,7]

(iii) Physical environment contain ______________. [Biotic, abiotic, both the components]

(iv) Biological components contains ___________. [Biotic, abiotic, both the components]

(v) The changing relationship between man and environment has been divided in____phases. [6, 8, 4, 5]

22.4 BIOSPHERE AND SOCIOSPHERE

22.4.1 The Biosphere

Biosphere is a life-supporting layer, which surrounds the earth and makes plant and animal life possible without any protective device. It consists of all the living organisms (the biotic component), energy (energy component) and physical environment (abiotic component). There are continuous interactions between living organisms and physical environment and also among the living organisms themselves. The average thickness of the biosphere or life-supporting layer consists of air, water, soil and rock is about 30 km.

The Biosphere of earth

The upper limit of the biosphere is determined by the availability of oxygen, moisture, temperature, and air pressure with increase in height in the atmosphere limits the upper boundary of the biosphere. The lower limits of the biosphere are determined by the availability of required amount of oxygen and light, which can sustain life. Thus, the depth of the biosphere over the land is unto the depth of the deepest roots of the trees or the depth unto which can live the burrowing organisms or the depth at which lie the parent bedrocks. The biosphere extends unto greater depth in the oceans.

The existence of life has been detected unto a depth of 9000 m in the deep oceanic trenches and deep-sea plains.

22.4.2 Socio-Sphere

Man is a social animal with the inbuilt instinct to be with his group. Since man is most communicative, his behavioural concerns relate to his fellow beings. Thus man's attitudes to life and value system are shaped by the size and quality of the group to which he belongs.

Groups of people living together on a certain territory form a community. It comprises a composition of species, a characteristic food network and energy flow pathway. Communities thus form the living components of living components of eco-system. Over the time, species in each community carve out a special place for themselves. Community is not stable but dynamic, changing regularly over time and space.

A community has its own composition, structure, and developmental history. Environment and society are closely related and inter-dependent. Different social groups and social structures like industrial, agricultural, political, cultural, religious and aesthetic etc. have evolved and developed during various stages of development of human civilization and these social structures represent man's accumulated cultural resources primarily based on natural environment. Environment has been changing over a period of time due to

(i) Variations in climatic and physiographic factors, and

(ii) The activities of the species of the communities themselves.

These influences bring about a marked change in the dominance of the existing community. Human behaviour has been known by its characteristics, social organizations, social processes, economy and culture depend upon geographical environment. Density and distribution of population, social differentiation, cultural variations, character of economic, political, social, religious organizations and all social phenomena contribute in the making of the socio sphere.

INTEXT QUESTIONS 22.2

Tick true (T) or false (F)

1. Biosphere is a life-supporting layer, which surrounds the earth. (T/F)
2. The average thickness of the biosphere is about 50km. (T/F)
3. Biosphere consists of territorial and aquatic biomes system. (T/F)
4. Group of people living together on a certain territory form a community. (T/F)
5. Environment is stable and dynamic. (T/F)

22.5 EFFECTS OF ENVIRONMENT ON HUMAN SOCIETY

Effects of environment on human society has been emerging as a major challenge for quite sometime. Development was for long associated with under exploitation of natural resources. It was little realised that obsession with under exploitation may result in over-exploitation. We seemed to have believed that natural resources are inexhaustible. Environmental process includes those physical processes, which operate on the surface of the earth both internally and externally. Though man began to interfere with the natural processes right from the beginning of sedentary life, it assumed greater in proportion after the industrial revolution.

The impact of modern technology on environment is varied and highly complex as the transformation or modification of our natural condition and process leads to a series of changes in the biotic and abiotic components of natural environment process.

We have seen that man, equipped with modern technologies and advanced scientific knowledge, has become an important factor in changing the environmental processes. It has to be realized that disturbances in one of the elements of nature (ie. air, water, land, flora and fauna) gives rise to an imbalance in others. Natural processes or human factors some times aggravate natural environmental process to cause disaster for human society like(earthquakes, volcanic eruptions, floods, cyclones etc). They result in heavy loss of life and property. Environmental hazards for human health are as follows:

(i) Air pollution causes respiratory diseases.

(ii) Water pollution causes enteric diseases.

(iii) Solid waste pollution causes vector-borne diseases.

(iv) Toxic waste causes cancer and neurological disorders.

Water Pollution causes environment hazards and entric diseases

Therefore, education must arouse awareness about the effects of environment, as clean environment is precious for human society.

INTEXT QUESTIONS 22.3

Tick true (T) or false (F).

1. Man has never interfered with environment. (T/F)
2. Effects of environment on society are always positive. (T/F)
3. Extreme events are not disastrous for human society. (T/F)
4. Education must be broad based to create awareness About environmental effects. (T/F)

WHAT YOU HAVE LEARNT

- Environment refers to the sum total of conditions, which surround man at a given point in space and time.
- In the past, the environment of man consisted only of physical aspects of the planet earth (air, water and land) and the biotic communities.
- However, in due course of time and advancement of society, man extended his environment through social, economic and political functions.
- The environment is both physical and biological concept and includes both the non-living (abiotic) and living (biotic) components of planet earth.
- On the basis of this structure, environment is divided into two types (i) physical or abiotic environment or (ii) biological or biotic environment.
- The relationship between man and the environment has changed over the years. It is interesting to note the three aspects of man (i) physical, (ii) social (iii) economic in relation to environment.
- The changing relationship of man with the environment from pre-historic to modern times can be divided into four phases.
  i) Hunting and food gathering.
  ii) Animal domestication and pastoralism.
  iii) Plant domestication and agriculture.
  iv) Science technology and industrialisation.
- Biosphere is a life supporting layer which surrounds the earth and makes plant and animal life possible without any protective device. Social, economic, cultural and political elements make the socio-sphere.

- Man, being an active agent of environment change process, modifies the eco-system through exploitation of natural resources. Effects of environment on human society are a major challenge. Modern technology and advanced scientific knowledge has become an important factor in changing the environment.

GLOSSARY

(I) *Environment* – surroundings of external conditions, influencing development or growth of people, animals or plants, living or working conditions.

(II) *Biotic*- living components of planet earth.

(III) *Abiotic*- non-living components of planet earth.

(IV) *Lithosphere*- the relatively then solid crust or outer layer of earth.

(V) *Hydrosphere*- the water sphere applied to all the water on the earth's surface.

(VI) *Atmosphere*- the gaseous envelope surrounding the earth.

(VII) *Flora*- all the plants of particular area and period of time.

(VIII) *Fauna*- all the animals of particular area and period of time.

(IX) *Domestication* – to keep animals under control.

(X) *Terrestrial* – plants or animals growing on land.

(XI) *Aquatic* – growing, living or found in water.

(XII) *Eco-system* – relationship between environment and surroundings.

(XIII) *Biomes* – the whole complex plants and animals ,of a particular special type.

(XIV) *Species* – a group of animals, plants and human beings or organisms sharing common attributes that forms a subdivision of genes.

(XV) *Vector borne*—a transmissible disease.

TERMINAL EXERCISE

Write answer in 100-250 words

(I) What is an environment? (100 words)

(II) Describe the stages of relationship between man and environment.

(III) What is a biosphere? Name two sub systems of biosphere.

(IV) What is a sociosphere? (100 words)

(V) Explain the effects of environment on human society. (100 Words)

ANSWER TO INTEXT QUESTIONS

22.1

1. French
2. 2
3. abiotech
4. biotech
5. 4

22.2

1. True
2. False
3. True
4. True
5. False

22.3

1. False
2. False
3. False
4. True

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INDIAN SOCIAL THINKERS

*I*n this lesson, you will learn about the contributions that Indian social thinkers have made to the understanding of Indian society. You will also learn about their religious and intellectual contributions to the culture of India. We shall acquaint you with a brief account of the central ideas beginning with the Indus Valley Civilization till the advent of Swami Vivekanand.

OBJECTIVES

After reading this lesson, you will be able to:

- the history of early religions and philosophy of India; and
- understand the salient contributions made by some Indian social thinkers.

23.1 OVERVIEW

23.1.1 The Earliest Civilization: Indus Valley Civilization (3000-2000 B.C.)

The early beginnings of social thoughts in India can be traced to the discoveries at Mohenjo-daro, where a city was built about five thousand years ago. From the traces that have been discovered, some ideas about the way of life of the people who lived at that time may be understood. Among the remains, there are terracota icons (figures) of the mother goddess (*shakti*), phallus (the male genital, *linga*), and a male god seated in the posture of a *yogi*. Many scholars regard this god as the earliest form of Lord Shiva. Some archaeologists say that there is enough

indication that the worship of Shiva in the form of phallus might be traced to the Indus Valley.

23.1.2 The Vedas

We know about the Aryans civilization and its social thoughts from the sacred books called the Vedas. The term Veda denotes the four collections of verses called Samhitas. They are Rigveda, Yajur Veda, Sama Veda, and Atharva Veda. The term Vedic literature denotes the whole mass of literature that the Aryans produced during the first thousand years or more of their settlement in India. The Vedic literature comprises Samhitas, Brahmanas, Aranyakas, and Upanishads. These four are placed in a chronological (time) sequence. They represent the four successive stages in the development of Vedic literature. The earliest text is Rigveda Samhita.

Of these, the *Rig Veda* was the first to be composed. It is regarded as the foundation of the Vedic literature. The *Rig Veda* is divided into ten chapters or books, called *mandalas*. The hymns were composed by Vedic sage or rights over very long period of time. The *Rig Veda* hymns are simple expressions of veryday desires of the early Vedic people for such material gains as cattle, horses and food. Sometimes they also contain prayers for victory in war, for rain or for children. They are addressed to such Rig Vedic deities *Indra, Agni, Varuna, Surya* and others. We, therefore, learn from the *Rig Veda* about the religious beliefs and social and economic life of the early Vedic people. For example, the prayers for many sons will indicate the importance of the male child in the family.

The *Sama Veda*, which was composed in the later Vedic period, is a collection of those portions of the *Rig Veda* which were meant to be sung during the performance of a *Yoja*. Since it is mostly the hymns of the Rig Veda which have been reproduced into the *Sama Veda*, the literary and historical value of the latter is lesser. But the importance of Sama Veda lies in its rhtym or melody which is supposed to possess a kind of magical power.

The *Yajur Veda* has come down to us in two forms: the *Shukla Yajur Veda* and *Krishna Yajur Veda*. The main difference between the two is that whereas the former contains only formulas or spells called *Yajus* from which the name *Yajur Veda* is derived, the latter contains discussions on the rituals connected with *yajans*

The *Atharva Veda* which was the last to be composed, is mainly a compilation of the primitive magical charms desigined to secure the fulfilment of a variety of desires, ranging from the cure for some disease to the winning of the lover's heart. Some of these ideas and beliefs may have been adopted by the Vedic people from the indigenous people with whom they came into close cultural contact.

The next form of Vedic literature are the Brahmanas. They are written in prose and are in the form of commentaries on the four Vedas. The Aitareya, Kausitaki, Jaiminiya, Satapatna and Taittiriya are some of these Brahmanas.

The concluding portions or appendices to the Brahmanas were called Aranyakas or texts composed in forests. Perhaps, their content was of so secret a nature that they could be composed and studied only in the forests. They deal mainly with the subject of mysticism of the Yajna rituals. They give philosophical interpretation of these rituals.

The *Rig, Sama, Yajur and Atharva* are the four *Vedas.* The Aranyakas were probably composed in forests. The *Upanishads* form the major base of the later philosophical thinking in India.

23.1.3 The age of rethinking

The period that followed the early Upanishads saw the emergence of belief in a personal god to be worshipped with devotion (*bhakti*). This view was opposed to the one of an impersonal God (*brahma*) to be realized through meditation and knowledge. This age also saw the rise of Buddhism and Jainism.

Gautam Buddha & Mahavir

Gautama Buddha, the founder of Buddhism, was born in a royal family. He lived for eighty years, dying in 487 B.C. He attained enlightenment (i.e., he became the Buddha) at the age of thirty-five. During the years 532–487 B.C., he systematized the fundamental principles of his thought, which came to be known as Buddhism.

Vardhmana Mahavira, usually regarded as the founder of Jainism, was born in Vaishali. He attained supreme knowledge at the age of forty-two. The effective period of his religious life may be placed between 497 and 467 B.C. But Jainism claims to be much older than this period. Jains believe that there were twenty-three 'teachers' (*tirthankara*) before Mahavira, and Mahavira was the last *tirthankara*. Jains have a rich tradition of tales woven around their twenty-four *tirthankaras*.

Buddhism does not acknowledge the presence of any supreme god. The ideas, therefore, built around god have no place in it. Neither does it have the idea of a personal god, one with whom one has relations of love and affection. In Buddhism, the only way to attain salvation (*nirvana*, i.e., permanent release from the cycle of birth and death) is by following a set of ethical and moral principles. It refuses to accept the principles of the Hindu social order, i.e., the *varna* and *jati* system. It does not lend support to the system of animal sacrifice.

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Jainism also consists of many of the elements that characterize Buddhism. It championed the practice of 'non-violence' (*ahimsa*), which is central to its ideology. Jainism puts a lot of emphasis on carrying out those practices (such as fasting, abstinence from sex, etc.) that purify human beings, because it believes that each individual's soul is eternal. There is no idea of one eternal soul in which the individual souls are believed to merge.

Impetus (driving force) to Jainism came from the Nanda kings and the emperor Chandragupta Maurya (321-296 B.C.). During the latter's rule, Jainism spread over the whole of India. But its expansion was also marked by the emergence of two sects, namely Digambara, whose ascetics remained 'sky-clad' (i.e., 'naked'), and Svetambara, whose ascetics wore white robes. Buddhism obtained a dominant position in India under the patronage of Emperor Ashoka (273-236 B.C.), the grandson of Chandragupta Maurya. Under Ashoka's patronage, Buddhism spread not only all over India but also far outside its boundaries. With the dominance of Buddhism, Jainism lost its stronghold in eastern India, but found a shelter in the south and west.

INTEXT QUESTIONS 23.1

Fill in the blanks:

1. The beginnings of social thoughts in India may be traced to the __________ civilization.
2. The scared books of the Aryans are collectively known as the ________.
3. The term *yajna* means '________'.
4. The basic features of Hinduism flow from the works called the __________.
5. The founder of Buddhism was born in a __________ family.
6. ________________ was born in Vaishali.
7. The term ___________ is used for the twenty-four teachers of Jainism.
8. The concept of non-violence is known as _______.
9. *Chaturvarna* means the division of Hindu society into _____________.

23.2 RE-SURGENCE OF BRAHMANISM

Historians regard the fourth century A.D. as an important turning point in India. From that time, the Brahmanical religion (Hinduism) gradually became dominant. Both Buddhism and Jainism declined. By the twelfth century A.D., Buddhism had

almost vanished from India, and Jainism was reduced to the position of a local sect in western and southern India. With the decline of Buddhism and Jainism, the Brahmanical religion gradually rose into prominence.

However, it was not homogeneous. It consisted of different sectarian groups, such as the Saiva, Sakta, and Vaisnava. As we know, Saivism dealt with the worship of Shiva. Saktism was concerned with the worship of the female counterpart of Shiva. Vaisnavism was based on the cult of Vishnu and his incarnations.

23.3 KAUTILYA'S STATE CRAFT

The earliest systematic treatise (a body of thoughts) on the science of politics is the Arthashastra, written by Kautilya, who was also known as Chanakya and Vishnugupta. By birth, he was Brahmin. Born and probably educated at Taxila, he began his career as a practitioner of medicine. He was a man of profound learning and was familiar with Greek and Persian intellectual traditions. He was a friend, counsellor, and prime minister of Chandragupta Maurya. He was the principal architect of the Maurya administration. His Arthashastra, a text divided into fifteen books (*adhikarana*), might probably be a product of the later part of the fourth century B.C. The original text was believed to be lost in the beginning and was known from its quotations by later authors. In 1909, the full text of Arthashastra was recovered and published.

A study of Arthashastra makes it clear that the art of the administration of state must have developed over a long period of time. Kautilya himself acknowledges the contributions of his predecessors to the science of politics. He compiles their theories, and adds his comments on them. He opens his text with acknowledgements to two political thinkers, namely Sukra and Brahaspati. He also refers to four or five schools of thought, a dozen authors, and also to his teacher (*acharya*), whom he does not mention by name.

Kautilya says that the state has to perform two functions, namely, first, to protect and ensure the welfare of people, and second, to consolidate itself. The first function of the state is *tantra*, and the second, *drapa*. Arthashastra is arranged in a manner where *tantra* is taken up first, followed by *drapa*.

We said earlier that Arthashastra is divided into fifteen books. Books I to V deal with *tantra*. These books deal with the discipline and training of the king, his duties, the exercise of coercive authority (*danda*), bureaucratic set up, duties and responsibilities of the heads of various departments, hierarchy of officials, revenue accounts, civil and criminal laws, suppression of anti-social elements and payment of officials, etc. Books VI to XIV deal with *drapa*. Characteristics of the state; foreign policy; dangers and calamities that may befall the king; natural disasters,

such as drought and flood, military campaigns and employment of secret agencies against enemies, are the issues discussed in these books. The last book of Arthashastra contains a glossary of the technical terms used in the science of politics.

Arthashastra is concerned with politics (*raja-niti*), political philosophy (*raja-dharma*), and the laws of punishment (*danda-niti*). But, an important observation is that Arthashastra treats economic aspects as an integral part of the state and social relations. Because of this, some experts say that Arthashastra is a text in political economy. One of the principal duties of the king is to manage the wealth of the state. The word *artha* has come to refer to economy and the financial aspects of the state.

Commentators on Arthashastra also say that Kautilya gave almost unlimited powers to the state. For him, each king should be considered as a potential world conqueror (*chakravarti*). The government regulated the economic life of the country. All the important industrial enterprises were the property of the state, which also owned mines, fisheries, farms, forests, fields and shipyards etc. The state should work directly with the labour of criminals and slaves. The enterprises could also be given to the contractors for running. Police secret agents and spies infiltrated all walks of life. Punishment was the order of the day. Punishment of criminals was rigorous.

INTEXT QUESTIONS 23.2

Fill in the blanks with appropriate word or words:

1. The Code of Manu is called ___________.
2. There are _____ verses in Manu-smriti.
3. The last *asrama* is called ________.
4. The _____ was entrusted with the responsibility of ensuring that the social system continued without problems.
5. The earliest systematic treatise in the science of politics is written by ___________.
6. The other names of Kautilya were ________ and _________.
7. Kautilya was the chief architect of _______ administration.
8. Arthashastra is divided into _______ books.
9. Because economy is an integral aspect of the state administration, therefore some scholars say that Arthashastra is a text in _____________.

23.4 MANU

In this section, we shall provide a short account of the contribution of Manu. Manu's work, the Code of Manu, as it is called in English, is known as *Manu-smriti, Manava-dharmashastra*, and *Manu-samhita*. The present text possibly took its form during the Brahmanic revival in the first century B.C.

Manu-smriti consists of 2,685 verses. It is divided into twelve books. The first book carries an introductory section on creation. The second book gives the sources of law. It describes the first of the four 'vocations' (*asrama*) of life, i.e., of the 'celibate-student' (*brahamachari*), and gives an account of his duties. The third and fourth books deal with the second *asrama*, i.e. of the householder (*grahasta*), and the duties that should be followed. The occupations of the householder are also detailed out here. The fifth book describes the rules concerning women. The sixth book deals with the last two *asrama*, namely of forest dwelling (*vanaprastha*) and renunciation (*samnyasa*). Books seven, eight, and nine are concerned with the legal system, the sources of law, general political rules, duties of kings, civil and criminal laws, and domestic laws. The tenth book pertains to the origin, development, and rules of caste. It describes rules for the merchant caste (Vaishya), the menial caste (Sudra), and mixed castes. The general laws of morality, the nature of good and evil, gifts and sacrifice, and sins are the subject matter of the eleventh book. The last book comprising Manu-smriti takes up for discussion the future consequences of good and bad actions, the nature of the soul, the concept of release from the cycle of birth and death (called *moksa*), and the theory of re-birth.

Manu advises man to take control of his self-interests. This, however, does not imply that he should abstain from pleasure. Rather, the system of ideas Manu puts forward is that one must enjoy and derive pleasure in life, fulfilling one's passions (*kama*), and also achieving worldly success (*artha*). But, man should realize that *kama* and *artha* are not everything that man wants. Although one does not hold negative views towards pleasure and worldly achievements, one also realizes that the final aim of life should be to achieve permanent release from the world. This is possible when one adopts the ascetic life, the life of a *samnyasin*. But one should move to the existence of a forest dweller (*vanaprastha*), the stage before the life of a *samnyasin*, after having fulfilled one's duties as a householder.

Manu rationalized the existence of several social groups, in addition to the four *varnas*, to hypergamous and hypogamous marriages among the *varnas*. He called these social groups *jatis* and assigned specific occupations to each one of them, thus ensuring employment for everyone. The social groups were unequally placed, but each individual was important because he contributed to the entire system. Each social group followed its duty (*svadharma*), including occupation, and

enjoyed a monopoly over it. However, it was dependent upon others for various services. Social solidarity (unity) resulted from the inter-dependence of these groups. One of the jobs of the king was to ensure the functioning of the system.

INTEXT QUESTIONS 23.3

Write the answer in one sentence:

1. Name the six systems of philosophy that accepted the authority of Vedas.

   ____

2. To which religion did Emperor Chandragupta Maurya lend his support?

   ____

3. Names the two sects of Jainism.

   ____

4. Who was the grandson of Chandragupta Maurya?

   ____

5. What do you understand by the term Saivism?

   ____

6. Name the emperor under whose patronage Buddhism flourished in India.

   ____

23.5 VAISNAVA TEACHERS

Many reform movements have taken place in Hinduism. Vaisnava teachers made a significant contribution to the culture of the medieval age. They spread the message in local language for the benefit of people. They ignored the caste distinctions, admitting even the lowest castes in their folds. They rejected rituals and laid stress on morality and purity. Barring (excluding) saints like Ramananda and Chaitanya, the others altogether discarded the worship of idols and images. The disciples of Ramananda had their followers from different castes and classes.

One of the disciples of Ramananda, Kabir, was a Muslim weaver. Dadu was a cotton-cleaner, and Ravidasa was a leather worker. Their disciples were also from different castes and classes. For instance, Dharmadasa, a disciple of Kabir, was a merchant by caste. In turn, their followers were not only from different

castes and classes, they were also from different religions. Because of this, there began a process of leveling and creating equality between people, but this affected only some parts of the society. Otherwise, the communities – such as the Hindus and Muslims – maintained their seclusion.

23.6 SIKHISM

The doctrine of one God was revived in the thoughts of Nanak (1469-1539), who is regarded as the founder of what has later come to be known as Sikhism. Nanak believed in the idea of one true God, without any name. He also believed that there is no intermediate agency between God and his subjects (the people). It discredited all rites and rituals as part of religion. There is no prophet. He put faith in one self-existent creator, whose true nature can not be expressed in words. God can be comprehended not by meditation but by faith and grace. Here, we trace the influence of the Bhakti cult on his thoughts.

23.7 THE THOUGHTS OF THE NINETEENTH CENTURY

The eighteenth century was marked by the influence of Western thought. It led to certain religious reforms the nineteenth century. As a result, Brahmo Samaj, Arya Samaj, and the Theosophical Society were founded. Towards the end of the nineteenth century, Ramakrishna Parmhamsa gave a distinct direction to Hinduism. His disciple, Swami Vivekananda, developed the Vedanta philosophy. We shall read about his contribution later in this chapter.

INTEXT QUESTIONS 23.4

Which of the following statements is true or false. Write T after the statement that is true and F after the statement that is false.

1. Vaisnava teachers ignored caste distinctions.
2. Ramananda's disciples came from higher castes only.
3. Dadu was from the priestly caste.
4. Guru Nanak is regarded as the founder of a religion that has come to be known as Sikhism.
5. Dharmadasa was a disciple of Swami Ramakrishna Paramhamsa.

23.8 GAUTAMA BUDDHA

The term Buddha means 'enlightened', one who has attained the knowledge of life. Buddhism derives from the teachings of **Siddhartha Gautama**, a Hindu prince in a small kingdom in South Nepal in the sixth century B.C.

The central principle of Buddhism is that a particular way of life would lead to salvation (***nirvana, nibbana***), i.e., liberation from the life cycle. Buddhism recognizes the four 'noble truths':

- Life is suffering.
- The cause of sufferings rests in desires (***trishna, lobha***), the emotions of attachment (***moha***), and ignorance (***avidya***).
- As the desires cause jealousy, anger, and hatred, thus yielding sorrow, their elimination is a necessary condition for salvation.
- Therefore, one should follow the path leading to the state of desirelessness, because it is the only way to happiness (***sukh***), which is liberation.

Because human beings have desires, they are chained to the wheel of destiny, and pass from one body to another, suffering each time. At the end of their lives, most people have so much of desires left with them that they are reborn in another body. Once again, they start the cycle of desire and sorrow.

In order to start one's journey along the path of liberation, one should follow the Eightfold Path (***asthapatha***). It consists of right views, right attitude, right speech, right conduct, right means of livelihood, right effort or purpose, right mind control, and right meditation. This path will lead one from the state of selfishness (***ahamkara***) to that of compassion (***karuna***). It is by following a path of moral living that one will be able to break from the chain of re-birth, old age, and death. In Buddhism, there is neither, as we have read earlier, a concept of god nor of any attachment to any personal god. Besides the **Eightfold Path**, one must adhere to the **five principles**:

- Refrain from injuring living things.
- Refrain from taking what is not given.
- Refrain from all forms of sexual desires (*kama*).
- Refrain from all forms of falsehood, i.e., lies, in word and deed.
- Refrain from worldly enjoyments: no drugs, no drink, and no laziness.

The Buddhist should try to raise himself to a state of ***brahmavihara***, i.e., where his body is inhabited by the divine entity. For this, he follows the four rules of:

- Loving kindness (***melta***): A Buddhist acquires a complete understanding of his fellow beings. He regards them as his own relatives, whose sufferings he knows.

- Compassion (***karuna***): Once the Buddhist knows that he is one of the elements in the entire existence, he tries to help others in their sufferings. He tries to help them come out of that.

- Joy (***mudita***): The Buddhist shares the joy he gets with all those who are in need of it. The Buddha is said to have said repeatedly: 'Let all be happy.'

- The state of being calm in mind and temper (***upekkha, upeksha***): Nothing must be allowed to disturb the clarity of the Buddhist mind. All strong emotions are harmful. Death does not frighten those who are not attached to life. In other words, one who is enlightened fears no one.

All this would guide one to the state of liberation.

23.9 KABIR, A SAINT OF THE BHAKTI TRADITION

Kabir was a saint of the **fifteenth century**. Both Hindus and Muslims respect him. Although not much is known about his birth and biography, he was probably born in a family of Muslim weavers (*julaha*). His words have been compiled in a text called **Veijak** , and some of them have found a place in the Guru Granth Sahib of the Sikhs, which Guru Arjun compiled in the Punjab around 1604.

Liberal Hindus and Muslims see him as the champion of Hindu-Muslim unity. However, Kabir outrightly rejected the dichotomy of these religions. For him, there could be no revealed religion. He warned people against searching for truth in holy books. He also rejected the value of yogic exercises in reaching god. He believed in a simple and natural life. He himself wove cloth and like any other weaver, sold it in the market. For him, religious life did not imply a life of idleness. All men should work, earn their living, and help one another. One should not accumulate money, because accumulations would give rise to corruption. Therefore, wealth should remain in circulation. Kabir's view of the world is expressed in simple thoughts and in the language of the people.

Kabir's notion of god seems to go beyond the notion of a personal god, despite the fact that one may call him Ram or Khuda. They are just names for the all-pervading reality. Kabir speaks of the *satguru*, a teacher who speaks from the soul. The difference among faiths is only due to difference in names, but everywhere people are looking for the same god. Therefore, Kabir asked, why should there be quarrels between people of different faiths.

Because of his attacks on holy men, Kabir became an ideal of the downtrodden

Notes

people. He was regarded as a great mystic, whose ideas cut across different religious groups and faiths. When Kabir was dying in a small town called Magahar (near Gorakhpur, Uttar Pradesh), his Hindu and Muslim followers wanted to take his body for a funeral in accordance with their religion. So, the story goes: Kabir retired in a tent and died, and his body also disappeared. Instead, that place had a heap of flowers, which was divided into two. The Muslims buried their share of flowers in Magahar, whereas the Hindus cremated their share at Kabir Chaura Math in Banaras. Today, members of both communities respect him as the messenger of truth, despite his views in favour of a universal religion.

INTEXT QUESTIONS 23.5

Answer the following questions in one sentence.

1. What is the meaning of the term Buddha?
2. Whose teachings comprise the body of Buddhism?
3. Give the principles of the Eightfold Path that Buddhists should follow.
4. To which century did Kabir belong?
5. Who was Kabir's teacher?
6. When was Guru Granth Sahib compiled?
7. Who compiled Guru Granth Sahib?
8. In which town did Kabir die?

23.10 SWAMI VIVEKANANDA

Swami Vivekananda was born as **Narendranath Dutta**, on 12 January 1863 in an aristocratic Kayastha family in Bengal. In adolescence, Narendranath grew up to be a rationalist, that is, he would not accept anything on faith, but wanted a valid proof. At an early age, he came in contact with Keshub Chandra Sen, a member of Brahmo Samaj **(the 'Society of God')**, and was considerably impressed by his ideas and teachings, especially the idea that human beings can perfect themselves by their own efforts. Narendranath supported the social reform programmes of **Brahmo Samaj**, but did not accept the idea of rejecting the ascetic path of aszetics.

In November 1881, it was accidentally in the house of a devotee of Brahmo Samaj that Narendranath had a meeting with the great saint of Dakshineswar, **Ramakrishna Paramhamsa (1836-1886), a devotee of goddess Kali.** After

that, he had a series of meetings with Ramakrishna, in which he often remained unconvinced about the spiritual experiences of the great ascetic. Finally, in one meeting, a mere touch of Ramakrishna made Narendranath gave an unforgettable spiritual experience. In 1885, Narendranath accepted Ramakrishna as his teacher and thus began a period of intensive religious training for him that lasted until **Ramakrishna's death in April 1886.**

Narendranath became a renouncer and proceeded on a pilgrimage. During this period, he developed an ideological position that combined the Vedanta philosophy with the devotional insights of Ramakrishna. All this was not supposed to remain at a theoretical level. Narendranath tried to combine this with social concerns that he identified with the Buddha and modern reformers. The most significant breakthrough in the life of Narendranath came in 1893 when he represented Hinduism in the World Parliament of Religions held in Chicago.

In his address at Chicago, and the other lectures that he delivered, he sought the support of the West for the revitalization of Hinduism. He accepted all religious faiths as true, but declared that the **'mother of all religions'** was Hinduism. All forms of doubt and disbelief had a place within the Hindu thought. Vivekananda created a world wide religious movement based on the principles of Hinduism. With that purpose in mind and with the help of his Western disciples, he founded the Vedanta Society in New York in 1895, which had its offshoots in London and Boston. After spending four fruitful years abroad, Vivekananda returned to India in 1897. He founded the **Ramakrishna Mission on 1 May 1897,** which now has hundreds of its centers all over the world.

Vivekananda opposed child marriage, oppression of lower castes, and subjugation of women. He stressed the need for service to the poor, illiterate, and the sick. He believed that no religion or law was higher than 'service to mankind'. He called his religion 'practical Vedanta', because for him, religion must be put into practice only. **Vivekananda's mission was to create a 'European society' with India's religion,** i.e., a religious society where the needs of all were fulfilled. In other words, Vivekananda tried to combine in his thoughts both the spiritual and material aspects.

INTEXT QUESTIONS 23.6

(✓) Tick mark the correct answer and X the wrong statement.

1. The worldly name of Swami Vivekananda was Narendranath Dutta.
2. Swami Vivekananda was a Brahmin by birth.

3. Swami Vivekananda did not accept an idea unless there was a proof for it.
4. Ramakrishna Paramhamsa gave the idea of 'muscular Hinduism'.
5. Keshub Chandra Sen founded the Theosophical Society.

WHAT YOU HAVE LEARNT

- The growth of various social thoughts in India.
- A survey of these ideas right from the beginning of the Indus Valley Civilization to the recent times.
- The contributions that Manu, Chanakya, Buddha, Kabir, and Vivekananda have made to the Indian social thoughts.
- The Upanishads are the collective works of scholars in different times.
- The period that followed the early Upanishads saw the emergence of belief in a personal god to be worshipped with devotion (*bhakti*).
- During the period between 400 and 200 B.C., six systems of philosophy (namely, Nyaya, Vaisesika, Samkhya, Yoga, Purva-Mimamsa, and Vedanta) emerged.
- Historians regard the fourth century A.D. as an important turning point in India. From that time, the Brahmanical religion (Hinduism) gradually came to a dominant place. Both Buddhism and Jainism declined.
- Christian communities were present in India as early as second century A.D.
- The followers of Zoroastriamism called Parsis were in India from the tenth century A.D.
- The doctrine of one god was revived in the thoughts of Nanak (1469-1539), who is regarded as the founder of what has later come to be known as Sikhism.
- Brahmo Samaj, Arya Samaj, and the Theosophical Society were founded towards the end of the nineteenth century. Ramakrishna Parmhamsa gave a distinct direction to Hinduism.
- The Code of Manu, as it is called in English, is known as *Manu-smriti, Manava-dharmashastra*, and *Manu-samhita.*
- The earliest systematic treatise (a body of thoughts) on the science of politics is the Arthashastra, written by Kautilya, who was also known as Chanakya and Vishnugupta.

- The term Buddha means 'enlightened', one who has attained the knowledge of life.
- Kabir was a saint of the fifteenth century. Both Hindus and Muslims respect him.
- Swami Vivekananda was the religious name of Narendranath Dutta, who was born on 12 January 1863 in an aristocratic Kayastha family in Bengal.
- Narendranath supported the social reform programmes of Brahmo Samaj, but did not accept the idea of rejecting the ascetic (hermitlike) path.
- Vivekananda's mission was to create a 'European society' with India's religion.

TERMINAL EXERCISE

1. Who was the founder of Buddhism? What are the four noble truths of Buddhism? Describe it.
2. Which religions came from outside? Describe them in your own words.
3. With which ideas does Manu-Smriti deal with? Discuss.
4. What does Kautalya's Arthashastra tell? Describe in your own words.
5. Why did Kabir become an ideal for lower classes? Discuss.

ANSWER TO INTEXT QUESTIONS

23.1

1) Mohanjodaro   2) Hinduism   3) Vedas

4) sacrifice   5) Upanishads   6) royal

7) Vardhamana Mahavir   8) tirthankara   9) ahimsa

10) four puarnas

23.2

2) Jainism

3) Digambara, Svetambara

4) Emperor Ashoka

5) Saivism deals with the worship of Shiva

6) Christianity, Zoroastrianism, Islam

7) Parsis

8) End of seventh century, 712 A.D.

9) Ashoka

23.3

1) T 2) F 3) F

4) T 5) F

23.4

1) Manusmriti

2) 2,685

4) king

5) Kautilya

6) Chanakya and Vishnugupta

7) Maurya

8) fifteen

9) political economy

23.5

1. enlightened

2. Siddhartha Gautama

3. Right views, right attitude, right speech, right conduct, right means of livelihood, right efforts or purpose, right mind control and right meditation

4. fifteenth century

5. Ramananda

6. 1604

7. Guru Arjun

8. Magahar

23.6 1) T 2) F 3) T

4) F 5) F

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UNITY AND DIVERSITY

*I*n this lesson you will learn about the basic characteristics of Indian society. For this, you should know about the concepts like cultural and national unity, diversity, pluralism and integration etc. India is a vast country, having a geographical area of 3287263 sq.km. and a population of little more than one billion people. Based on the generous concept of *Vasudhaiva Kutumbkam* (the world is one family), we have a great cultural heritage. This has accommodated and integrated many communities and their ways of life from time to time. Human settlement in India had begun from early Stone Age and so far it has been the homeland of many communities who have contributed to its rich cultural heritage. India harboured a great civilization, popularly known as the Indus Valley Civilization, which produced a continuum between rural and urban cultures. Further, India produced a universally respected compendium (collection) of knowledge in the form of Vedas, Upanishads and great epics. It provided a suitable atmosphere for a number of religion and religious ideas to flourish, different languages to develop and diverse ideologies to take root. India shelters many religions coming from outside its boundaries. All these, over millennia, interacting with each other have produced a cultural fabric that is unique in its characteristics and exclusively Indian in nature.

OBJECTIVES

After reading this lesson, you will be able to:

- explain the main characteristics of Indian Society;
- explain the diversities in terms of region, language, religion, culture and caste; and
- describe the nature of socio-cultural unity in ancient, medieval and modern India.

24.1 CHARACTERISTICS OF INDIAN SOCIETY

Our society has been projected as a traditional society based on spiritualism, giving less importance to materialistic growth. But this has been only the opinion of others. Today things are changing fast and we are marching ahead towards a strong, secular and modern nation. Undoubtedly the Hindu way of life with its tolerance and non-violent attitude shaped the nation to its present form. There have been impact of many external forces and religions like Islam, Christianity and Western society, but the Indian way of life continues.

The traditional Hindu society believed in ascribed status, it was hierarchical in nature where upward mobility was difficult and slow. The concept of Purusharthas (goals of life) guided the life. They are *dharma* (morality, the path of righteousness, duties of the individual, etc.), *Artha* (pursuit of wealth and well-being), *Kama* (pursuit of bodily desires, particularly sex), and *Moksha* (salvation). The Hindus believed in four Ashrams or 'stages of life' which are related to the above four goals of life. They are *Brahmacharya* (student life), *Grihastha* (the householder's life, earning livelihood and wealth, fulfilling sexual desires and reproducing children), *Vanprastha* (the hermit's life with gradual detachments), and *Sanyas* (renunciation from family and worldly things).

Besides these, there is a notion of 'Rina', i.e. owing debt to the gods, to the sages, to ancestors and to the society. One has to repay these debts through performance of duties. Further there was the doctrine of Karma, which is mainly based on the notion of 'rebirth'. It means one's deeds in the past life influence the present life.

The above aspects are found more in the ideals and less in practice today. Today if we look at tradition, we find certain features are still continuing. They are ritualized way of life, i.e. rituals are observed not in a rigid manner but in a flexible manner. It is not only limited to the Hindu rituals but also extended to the rituals of other communities. The secular doctrine can be found from the fact that all major rituals of all religions have been declared as national holidays. Today Holi, Deepawali, Dussera, Eid, Eid-ul-zuha, Good Friday, Christmas Day, Guru Nanak Jayanti, Mahavir Jayant and Budh Poornima etc. are all occasions of celebrations for all of us. Even these can be compared to Republic Day celebrations and Independence Day celebrations. The point here is that any flexible and modern Indian is not bothered about the rigidity in observance of ritual, but is more interested in enjoying it with the community.

Today India finds a place in the world in every aspect including dance, music, movies, sports, philosophy and astrology etc. Bharatnatyam, Kuchipudi, Kathakali, Odisi, Manipuri, Mohini Attam, Kathak and many other folk dances like Bhangra

and Garba, etc. have become globalised phenomena.

Yoga and transcendental meditation have a great appeal in the western countries. In fact, Maharishi Yogi has built the first Vedic city in New York. Ayurveda, the science of life and other types of herbal and aromatherapy has influenced the world widely. Thus retaining our Indianess we are marching ahead with a modern outlook. Our modernity is not simply the imitation of the west but is an integration between the indigenous tradition (like the emotional family bond, spiritualism, alternative medicine) with the modern goal-oriented and rational outlook. As many as six Indians have received Noble Prize. They are Rabindra Nath Tagore, Sir C.V.Raman, S. Chandrashekhar, Mother Teresa, H.G.Khurana and Amartya Sen. Besides this, several Indians have won Booker's Prize and other international Awards.

24.2 NATURE AND EXTENT OF DIVERSITY

Diversity in India is found in terms of race, religion, language, caste and culture. Sociologists say that Indian unity has been both politico-geographic and cultural in nature. The diversities have remained, but simultaneously provided a mainstream culture. It is estimated that there are 4635 communities found in India. Out of which 751 are scheduled caste communities and 461 are scheduled tribe communities. The highest number of Scheduled castes is found in Uttar Pradesh. Scheduled caste communities are not found in Nagaland, Arunachal Pradesh, Meghalaya, Mizoram, and Andaman & Nicobar Islands. Scheduled tribe communities are not found in Delhi, Punjab, Haryana, Chandigarh, Goa and Pondicherry. There is tremendous diversity of communities in living in all the states.

As you already know, the Indus valley civilization is one of the earliest known civilizations of the world, a part of which is now found in Pakistan. With rich material culture it was having, developed variety of art and craft, planned cities with underground drainage system, Port Township, agriculture and religious organisations. It also had a script, which is yet to be deciphered (unreadable).

INTEXT QUESTIONS 24.1

Answer in True or False

1. Indus Valley civilization is partly found in Bangladesh ....
2. Highest number of Scheduled Caste is found in Uttar Pradesh ....

3. In India about 600 Scheduled Tribes are found ....
4. Highest number of communities in India is found in Tamilnadu and Andhra Pradesh ....
5. Indus Valley civilization script has already been read ....

24.2.1 Religion

Religious diversities are found in India. There are eight major religious communities found in India. Populationwise Hindus are found in majority i.e. about 83 per cent followed by Muslims (11.8 per cent), Christians (2.6 per cent), Sikhs (2 per cent), Buddhists (0.7 per cent), Jains(0.4 per cent), Zoroastrians (0.3 per cent) and Jews (0.1 per cent). Besides these eight religions, some tribal communities have their own religion. They have their own deities and rituals. Out of the eight major religions, Hinduism, Sikhism, Buddhism and Jainism are indigenous religions, whereas Islam, Christianity, Zoroastrianism and Jew came from outside India. All the eight religions are further sub-divided into different sects.

The Hindus worship a wide range of deities. Broadly, there are four types of worshipers: Vaishnav (worshiper of Vishnu), Shaivite (worshiper of Shiva), Shakta (worshiper of Shakti or mother Goddess in different attributes like Kali, Durga etc.) and Smarta (worshiper of all the above three gods). Besides these, the cults of Gurus and saints are widely prevalent among the Hindus (such as Shivanand, Chinmayanand, Anandmayi etc.). Brahmo Samaj and Arya samaj are also a part of Hinduism. In this manner Hinduism provides a broad canvas for all types of believers.

Muslims are divided into two major groups i.e. Sunni and Shia, out of which Sunnis are found in a majority in India. Christians are of two broad denominations: Catholics and Protestants; whereas Buddhism has two divisions: Mahayana and Hinayana which are based on doctrinal differences. Jains are of two types: Digambara (unclothed) and Swetambara (white robed). Both Buddhism and Jainism came into being as protest against the Brahminical supremacy and the caste systems. The Parsis and the Jews in India are very small communities. Parsis live mostly in Maharashtra and Gujarat but have contributed largely into the industrial development of the country (for instance Jamshedji Nasherbanji Tata, the founder of Tata Group of Companies and the Godrej). The Jews are mainly found in Maharastra and Kerala. Sikhism is based at Punjab. After partition, Sikhs have spread all over the country and their generous tradition of *Gurudwara* and *langar* (free food to all) have become pan-Indic today (*Gurudwaras* are found in almost all towns, cities and big villages throughout India).

24.2.2 Language

Linguistic diversities in India are well known. A large number of languages/dialects are spoken in India. There were 544 languages, however, most of them did not have script. At present there are five language families found in India: Andamanese, Austro-Asiatic, Dravidian, Indo-Aryan (and Dardic) and Tibeto-Burman. Sanskrit is one of the oldest and important languages of India. To a greater extent it has influenced almost all-Indian languages. Analysing any modern Indian language one can find a liberal sprinkling of Sanskrit vocabulary. Indian Constitution in its Eighth Schedule included 19 languages, which is used for official purposes. They are Assamese, Bengali, English, Gujarati, Hindi, Kannada, Kashmiri, Konkani, Malayalam, Manipuri, Marathi, Nepali, Oriya, Punjabi, Sanskrit, Sindhi, Tamil, Telugu, and Urdu. For official purposes *tribhasi* formula (or three language formula) i.e. Hindi, English and one of the regional languages is followed. Out of all the languages Hindi has been most popularly spoken in India (43 per cent) followed by Bengali, Telegu and Marathi (eight percent each), Tamil & Urdu (six per cent), Gujarati (five per cent), Malayalam, Kannada and Oriya (four per cent each), Punjabi (three per cent) and other languages (Assamese and Kashmiri amounting to one per cent each).

24.2.3 Caste

Caste system is unique in India and originally found among the Hindus. It started with the Varna-Vyavastha during the Vedic period (about 1500 B.C. to 1000 B.C.). There were four varnas: Brahmin, Kshatriya, Vaish, and Shudra. They were broadly divided into the four strata in terms of their occupations. Purity and pollution have been the main bases of varna vyavastha and it applied to all spheres including occupation, food habits, clothing and language (You will have the details in subsequent chapter). During the Vedic period untouchability was not a phenomenon, it came into being during the later Vedic era (around 1000 B.C.). Later on occupational diversities gave birth to various jatis. There are about 3500 jatis found in India, out of which 751 are Scheduled Caste communities. The Jati system provided a unique system of cooperation through the economic system of *jajmani*. *Jajmani* provided the bases of social structure. It means exchange of goods and services between various jatis. It is based on a patron-client relationship. The patron is known as *Jajman* who used to be a landlord (economically well off). The client is known as *Kamin* (from the service castes). The *Kamin* used to provide services to the *Jajman* and in return was given rewards in terms of kind (food grains, and many other considerations like free residential plot, free food, aid in litigation, use of animal and instruments, etc.). However, *jajmani* system is gradually fading away with the advent of market and monetary economy. Jati system is gradually becoming less rigid in the urban areas in terms of its norms.

Notes

INTEXT QUESTIONS 24.2

1. How many world religions are found in India?

   ____

2. Why Hindus are called a majority community?

   ____

3. How many languages are found in the eighth schedule of the constitution?

   ____

4. How many Varnas are found in India?

   ____

5. What is *jajmani* system?

   ____

24.3 HISTORY AND TRADITION OF UNITY

Indian society in ancient, medieval and modern times always exhibited an underlying unity that created a composite culture, which is decisively pan-Indian in nature. It produced a mainstream culture, which rulers in different periods of time never interfered particularly in their internal dynamics. The cultural system has always maintained its own status independent of the political system. Various kingdoms were frequently involved in wars at the regional level, but the aspect of cultural unity at the country level remained intact. The notion of Chakravarti Raja and Aswamedhayagna is indicative of political unity. Many kings extended their empires to cover large geographical territories. Kaniska, Kharavela, Ashoka and Samudragupta were powerful monarchs who controlled extensive empires. Ashoka's greatness is well known. He ruled from Pataliputra. He conquered Kalinga. The bloodshed in the Kalinga war turned him into a benign Buddhist. The kingdoms in the south such as Cholas, Chera, Pandya Rastrakuta, Chalukya, Pallava, Vijay Nagar and the Śunga, Satvahana, Kushan, Gupta, and Vakatakas in the north, worked towards the promotion of regional cultures. Most of them were great builders. Due to their patronage, temple architecture reached to glorious heights in South India.

Later in the medieval times, Islam made its inroads into the Indian culture. Bengal, Lucknow and Hyderabad, besides many other places, provide testimony of

integration of Islamic cultures and traditions into the Indian culture. Islam does not believe in idol worship. It is a monotheistic and non-hierarchical religion. The impact of Islam on Hindu traditions has been analysed in three stages: (a) During the Muslim rule, (b) During the British rule upto 1930, and (c) Between 1930-1947. In the first phase the Muslim rulers destroyed the Hindu temples and tried to spread Islam and converted the Hindus. This was a period marked by conflict and tension as well as some type of cultural adaptation. For e.g. Sufism influenced the Hindus. Akbar's Din-e-Ilahi was a mixture of many religions, which promoted national integration. During the British rule several reforms are found which largely influenced the Hindus. Islam lost its liberal tendencies and gradually the Islamic tradition was highly politicized. Ultimately in the third phase, i.e. during the fag end of freedom movement, sharp divisions were drawn between the two religions, which gave rise to the birth of a separate Islamic nation i.e. Pakistan.

In the modern period, British rule brought in the western culture into India. Western institutions like banking system, administration, military organization and modern medicine, etc. brought in several changes. The western education system broadened the outlook particularly the rational and secular spirits in the people. The western science and technology, transport and communication influence the people to raise their style of life in terms of material development. A sense of entrepreneurship and development paved the way for India to become an industrialized nation. The democratic form of government, adult suffrage and human rights, etc. gave India opportunities to face the challenges of the world. In this manner through out ancient, medieval and modern times cultural unity was of paramount importance.

INTEXT QUESTIONS 24.3

Fill in the blanks with appropriate words from the brackets:

1. The Indian rulers did not interfere in the ____________ sphere (cultural, religious, psychological).
2. Ashoka conquered ____________(Pataliputra, Kalinga, Vijay Nagar)
3. The modern educational system in India has the impact of_____ (Muslim, British, French).
4. The Chola, Chera and the Pandyas belong to _____ part of India (South, East, West, North).

24.4 PROCESS OF UNITY

The process of unity in India can be viewed from two angles: (a) unity inherent, and (b) unity threatened. The latter is found largely after the partition of the country in 1947 into India and Pakistan. Communal forces, fundamentalists and vested interest have strengthened this process. Communalism is the result of inter-community intolerance and suspicion. Such conflicting situations are not conducive to the nation building process. They called for mass awareness programmes and proper educational programmes.

On the other hand unity has been the main focus of the nation building process. The idea of unity is attached to concepts like the "melting pot", "cultural mosaic" and "plural society". The above three concepts came from the western thinking. Melting pot indicates autonomous cultures juxtaposed in a particular area and have autonomy but melt into a single national culture. In other words, they melt into a composite whole in a "pot" that symbolizes the nation. It means different cultures sink their differences and project a single identity, with a common language (this concept can not be applied to the Indian situation where diversities persist.). The concept of cultural mosaic is woven around the idea of coexistence and projecting a single national identity despite cultural differences. This can be very well applied to India. But the critics point out that India is not a cultural mosaic since it has not produced a mainstream culture. Finally the concept of plural society indicates pluralism in all primordial (fundamental) aspects like food habits, culture, dress pattern, language, region and religion, yet a shared political identity. However, India is only integrated politically and not otherwise, can not be accepted. This is the thinking of the westerners.

The reality as perceived by Indians is that India has a distinct national identity in spite of its composite culture. The process of integration tells us for a larger goal, i.e. attaining nationhood, various cultures in spite of autonomy integrate into a composite whole. The composite whole projects the Indian Mainstream Culture, symbolically resembling a spread out banyan tree whose branches are named as the Bengali culture, Oriya culture, South Indian culture and Awadhi culture etc.

Various religions have coexisted in India peacefully for centuries together. Village studies by prominent sociologists show that in village India the Muslims are a part of the well-knit socio-economic system. The instance of Mool Dwaraka can be cited here.

> In Mool Dwarka (in Gujarat), one of the four chief religious centres of Hindus, five graves are found. The Muslim regard them as *panch pirs* (five saints) and offer *green chadar* (shawl) and the Hindus regard them as *panch bir* (five warriors) and offer *yellow chadar*.

There are several local Muslim deities, which have both Hindu and Muslim followers. Examples of such deities are Saiyad Baba in old Delhi, Deva Sharif in Barabanki, Uttar Pradesh and Ajmer Sharif in Rajasthan etc.

The widely accepted traditions that great religious merit accrue out of a pilgrimage made on foot covering the four *Dhams* located in four directions of the country (Badrinath in Uttaranchal in north, Dwaraka in Gujarat in west, Rameswaram in Tamilnadu in south, and Puri in Orissa in east) project the oneness of the great land mass now called India or Bharat. The twelve Shiva lingas (Jyotirlingas) are distributed throughout India. Other prominent centres like Tirupati in Andhra Pradesh, Kamakhyapitha in Assam, Gaya in Bihar, Vaishnow Devi in Jammu, Pushkar in Rajasthan, attracting people from every corner of the country, personify the integration process. Satya Saibaba in Puttipurthy, Sai Baba of Shirdi, Maharashtra, Srimaa and Aurobindo in Pondicherry have become the rallying point of Indians in spite of the differences of religion, language and region. The architectural wonders such as Taj Mahal of Agra, Jama Masjid, and Lal Quila of Delhi, Charminar of Hyderabad, Bada Imambara of Lucknow draw a large number of visitors from all walks of life. In this manner, India's unity is not only politico-geographic, but also cultural in nature.

INTEXT QUESTIONS 24.4

Match the following:

(i) Ajmer Sharif	Lucknow
(ii) Imambara	Orissa
(iii) Sindi	Andhra Pradesh
(iv) Kanyakumari	Rajasthan
(v) Puri	Tamilnadu

WHAT YOU HAVE LEARNT

- In this lesson you have learnt about unity and diversity of a great nation called India.
- Despite several diversities in term of religion, language, culture, caste, and communities, India has maintained unity in the past, present as well as will continue to be united in the future.

- The history shows that various kingdoms have always promoted and maintained this processes of unity by creating a rich architectural and cultural heritage.
- Today our varieties of cultures and language maintain their identities within the all-India framework.
- The whole world has started recognizing the progress of India in various fields, not by imitating the west but by retaining our Indianness.

TERMINAL EXERCISE

1. What is meant by unity in diversity?
2. Discuss the diversities found in India in terms of religion.
3. Describe briefly the concept of melting pot.
4. Discuss the nature of coexistence of various communities with examples.
5. How unity is maintained in India?

ANSWER TO INTEXT QUESTIONS

24.1	(i)	False	(ii)	True	(iii)	False
	(iv)	True	(v)	False		
24.2	(i)	Eight				
	(ii)	83% people in India are Hindu				
	(iii)	Eighteen				
	(iv)	Four				
	(v)	Exchange of goods & services between various jatis.				
24.3	(i)	Cultural	(ii)	Kalinga		
	(iii)	British	(iv)	South		
24.4	(i)	Rajasthan	(ii)	Lucknow		
	(iii)	Andhra Pradesh	(iv)	Tamilnadu		
	(v)	Orissa				

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NATIONAL INTEGRATION: CONCEPT AND CHALLENGE

When you fill up a form for admission or apply for a job, there is a word nationality or nation. In front of that column don't we write 'Indian'. That means we know that India is our nation and our nationality is Indian. Our nation is not only a geographical entity, it is a body of people sharing the sentiments of belongingness. Whenever our nation faces threat or, some major calamity happens, don't we all stand together with a sense of emotional oneness to fight against evil forces and unnatural situation?. We try our best to help our nation in our own way, irrespective of region, language, religion and creed etc. Thus we all play a vital role in national integration. National integration is a positive belief, which helps in progress, development and social. Even our Constitution, our flag and national anthem make the whole country one. But at present our national integrity is facing challenges in the form of left extremism and terrorism. Besides these, regionalism, communalism, religious fanaticism and linguism are challenging national integration. In this lesson, we are going to study about what we mean by nation and what is national integration and what challenges does it face in our country.

OBJECTIVES

After reading this lesson, you will be able to:

- define nation and national integration;
- recognise the concept of communalism;
- understand the concept of regionalism;
- explain the concept of linguism; and
- state the challenges before National Integration.

Notes

25.1 CONCEPT OF NATIONAL INTEGRATION

Before coming to the concept of nation and national integration. let us define both the terms.

A Nation is a country with a unified social and political structure. A Nation denotes a body of people who have a feeling of oneness. This feeling of oneness is built on the basis of common history, society, common values and culture. Above all, the feeling of oneness among the people bind them together into a nation.

India is a nation. It is a land inhabited by people of different communities. They live in different regions and speak different languages. They practise different religions and have different life styles. But underlying all these diversities we feel that we are Indians. The feeling of oneness is strengthened by economic and political inter-dependence.

National integration is a positive aspect. It reduces socio-cultural and economic differences or inequalities and strengthens national unity and solidarity, which is not imposed by any authority. People share ideas, values and emotional bonds. It is feeling of unity within diversity. National identity is supreme.Cultural unity,Constitution,territional continuity, common economic problems, art, literature, national festivals, national flag, national anthem and national emblem etc. promote **National Integration.**

INTEXT QUESTIONS 25.1

Fill in the blanks with suitable words from the bracket

1. A nation is a country with .... social and political strucutre (unified/un-unified)
2. The people of a nation have a .... belief of oneness (common/ uncommon)
3. National integration creates .... feeling (regional/national)
4. National integration is a feeling of .... (unity within diversity/ diversities within unity)
5. National integration is .... of communal out look by national out look (taking up/giving up)

25.2 COMMUNALISM

Communalism means placing ones own community above others, even above the nation. You might have seen temples, mosques, gurudwaras and churches where Hindus, Muslisms, Sikhs and Christians visit to offer prayers and worship. As you know Hindus celebrate Durgapuja, Diwali, Holi and Ramnawami. You would have seen Muslims celebrating Id, Bakrid and observing Ramjan. Sikhs celebrate Gurupurnima as Gurparb, Christians celebrate Christmas and Easter. You would have also seen shrines dedicated to Lord Buddha. These indicate clearly that the people of different religions live in our country. Our government has delcared these occasions as national festivals. There is no harm in practising one's own religion because it does not indicate that an individual practising his own religion is less secular. The fault lies in placing ones own community above the others and forgetting /loyalty. The term communalism has always been used in a negative, destructive and harmful sense. Religious fundamentalism and fanaticism practised by some people in different communities pose serious threat to our national integration.

Unfortunately, our country has witnessed ugly scenes of communal riots on many occasions not only between two communities, but between communities. Massive communal riots had taken place in 1946-47 at the time of partition of our country. Our country has also witnessed Hindu – Sikh riots in 1984 after the assasination of Prime Minister Smt. Indira Gandhi. Again our country witnessed a wave of communal riots in 1992 after the demolition of the Babri mosque. The recent 2002 Gujrat riot has tarnished our secular image before the world community.

In the wake of communal riots, we forget our national identity and start behaving as fanatics. We breed hatred and jealousy towards the people of other religions. The people of religious group damage life and property of other religious group. Both groups involved in comunal riots forget their common national identity. Just a feeling of hatred is there.

INTEXT QUESTIONS 25.2

Write true or false for the following.

1. Communalism means placing ones own community above the others (True/ False)
2. Muslims celebrate Id and observe Ramjan (True/False)

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3. Easter is a festival of Christians (True/False)
4. In communal riots, we forget our national feeling and national identity (True/False)
5. We breed jealousy and hatred in communal ritos (True/False)

25.3 LINGUISM

Linguism is excessive love and bias in favour of people who speak a particular language. You might have met people speaking Hindi, English, Bengali, Kannad, Telugu, Malayalm, Marathi and Gujrati etc. Different languges spoken by the people of our nation reveals clearly that India is a multi-lingual nation. We have 18 different languages in schedule VIII of our Constitution. Hindi and English are our official languages. Each language has its literature and script. Linguism Limits the people speaking the same language.

Language and culture are inseparable. Language is the carrier of culture. It carries culture from one generation to the next and from one group to another. The teaching of a language to people speaking another language promotes the feeling of integration. But conflict often occurs over the relative status of languge. This parochial tendency destroys the feeling of national integration. Our country has witnessed lingual riots inTamil Nadu in 1964 and Assam 1967.

Like communalism, the term linguism is used in a negative sense. Lingual patterns pose a threat to national integration.

18 principal languages and their percentage in total population are being presented to make the learners understand the lingual situation of our nation.

Sl. No.	Langauge	Speakers percentage 1981 (census)
1.	Hindi	42.9
2.	Bengali	8.3
3.	Telugu	8.2
4.	Marathi	8.0
5.	Tamil	7.6
6.	Urdu	5.7
7.	Gujarati	5.4
8.	Malayalam	4.2

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9.	Kannad	4.2
10.	Oriya	3.7
11.	Punjabi	3.2
12.	Assamese	2.2
13.	Sindhi	1.6
14.	Kashmiri	0.3

INTEXT QUESTIONS 25.3

Choose the correct one from the following:

1. Lingual riots in Tamil Nadu had taken place in the year.

   a) 1963 b) 1964 c) 1965 d) None

2. Lingual riots in Assam had occurred in the year.

   a) 1966 b) 1967 c) 1968 d) None

3. The percentage of people speaking Hindi in our coutry is

   a) 41.0 b) 42.0 c) 42.9 d) None

4. Our official Language is

   a) Urdu b) Sanskrit c) Hindi and English d) None

5. What do we breed in communal riots?

   a) Love b) National Loyality

   c) Hatred and Jealousy d) None

25.4 REGIONALISM

Regionalism is a feeling of pride and loyalty that people belonging to a region have. It is sometimes associated with a feeling of superiority of belonging to one region as compared to those belonging to other regions. Region is an area the inhabitants of which have a sense of unity on the basis of language, culture and economic interests. Regionalism is regional loyalty in place of national loyalty. Regionalism gives a negative feeling among the people of a region towards the people of other regions. Regionalism encourages the demand

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of regional autonomy. It also leads to the demand for the creation of new state. It favours the son of soil theory.

We Indians live in different States and Union territories. Each State or Union Territory has its own geographical boundary. Each state also has its own natural and human resources. But within the State, demands for the creation of separate small States are being raised. Regional political parties demand for the creation of separate State are based on narrow personal interests. They also lay emphasis on the imbalanced growth and developement of the regions in which they live. They place emphasis upon the son of soil theory for employment and organise movement for regional autonomy and creation of new States.

In November 2000, three new States viz, Chhatisgarh, Uttaranchal and Jharkhand were created. The creation of these new States was based on strong regional feeling and loyalty of the people of these regions. Even after the creation of these States, the demands for the creation of more new States have emerged. In the state of U.P., the demands for the creation of Harit Pradesh and Purvanchal are being raised. In the state of Maharashtra, there is a strong demand for the creation of a new Vidarbha state. In the State of Andhra Pradesh, the people of Telangana region are demanding a new Telengana State. Similiarly, in the State of Assam, there is demand for the creation of Bodoland. In the State of Bengal, too, the demand for the creation of Gorkhaland is being raised. The regional parties and leaders associated with the creation of these new regional States are organising movements, dharna and protests etc. in support of their demands. Sometimes, they come in conflict with the people of other regions. They forget their national identity. They get ready to do or die for their regions. They forget their national identity. Such regional loyalty is really very dangerous for national integration.

INTEXT QUESTIONS 25.4

Answer the following questions in one sentence.

1. What is regionalism?

   ____

2. How is regionalism a negative term?

   ____

3. What does regionalism lay emphasis on ?

   ____

4. When were the three new states were created?

____

5. In which state is the demand for the new Telagana state being raised?

____

25.5 CHALLENGES TO NATIONAL INTEGRATION

Communalism, linguism and regionalism are the main challenges to national integration in our country. These are negative terms.

So far, in this lesson you have understood the meaning of nation, national integration, communalism, linguism and regionalism. Now let us discuss the challenges to national integration. There is no doubt that national integration is the feeling of oneness among the people of a nation beyond caste, religoin, region and language. In other words, it is feeling of unity within diversity. It is above religion, lingual and regional loyalty. But it is unfortunate that the feeling of oneness is hurt by religious, lingual and regional loyalties. On many occasions, communal outlook, lingual favour and regional loyalty pose a serious threat to national integration. So, communalism, linguism and regionalism are the main challenges before our national integration.

In our country the feeling of oneness between Hindus and Muslims have been challenged on many occasions. Although there have been minor communal riots in Bihar, U.P. and other States, but the most cruel scenes of riots had appeared in 1947 and 1992 which had touched almost entire length and breadth of our nation. In communal riots, the people forget that they are Indians. They forget that the people whom they are going to kill are also Indians. They are not influenced by national identity. Religious fundamentalists and fanatics guide them. Some political and religious leaders add fuel to communalism to promote vested interests. Thus, communalism is a challenge to national integration.

Like communalism, linguism also poses a threat to national integration. Lingual loyalty is against the feeling of oneness among the people of a nation. In linguism, the people forget about their national identity and attach more and more importance to their lingual identity. For the relative status of individual languages, they come in conflict and behave like enemy. They develop jealousy and hatred towards the people speaking other languages. They cause damage to lives and properties of other lingual groups. They behave as if they are not Indians. The people of south Indian states prefer English in place of Hindi language. That is why both Hindi and English have been declared as official langüages.

Regionalism, like communalism and linguism, is also a challenge to national integration. Regional aspirations of the people articulated by their leaders threaten

national integration. The regional aspirataions and loyalty hurt the feeling of national integration. Regionalism is responsible for the existence of a number of regional political parties. It has sponsored the demand of regional autonomy. It has created new States and is working for the creation of more states.

INTEXT QUESTIONS 25.5

Match the following column A with B

A	B
I) National integration is	I) fuel to communalism.
II) Communalism, linguism and regionalism are	II) the demand of regional autonomy.
III) Political and religious leaders add	III) to their lingual identity.
IV) Regionalism has sponsored	IV) negaive terms
V) In linguism people attach more and more importance	V) feeling of unity within diversity

WHAT YOU HAVE LEARNT

In this lesson, you have learnt about the following:

- Nation is a bodyof people sharing the sentiments of belongingness
- Natonal integration is feeling of oneness, which is not imposed by any authority. Thought, feeling and action in this regard come from within.
- Communalism is placing ones own community above othes, even above the nation.
- Linguism is excessive love and bias in favour of the people who speak ones own language
- Regionalism is a strong feeling of unity among the people of a region based on language, culture and economic interests. It in encourageous the demand of regional autonomy and creation of new states.
- Communalism, linguism and regionalism are challenges to national integration. They hurt the feelings of oneness and national identity.

TERMINAL EXERCISE

1) What do you mean by nation and national integration?

2) What is communalism? Why is it a threat to National Integration?

3) What is linguism? In what way it is harmful to Natioan Integration

4) What is regionalism? How it is a challenge to National integration?

5) What promotes our National integration?

GLOSSARY

Connotation	–	Meaning
Identity	–	Recognition
Linguism	–	excessive liking and support for the people speaking same languge
Nation	–	A body of people bound together by common feeling of oneness.
National Integration	–	Feeling of being together despite cultural, lingual, regional relational diversities.
Regionalism	–	Excessive love and bias for the people of one's own region.
Secularism	–	No distinction on the basis of religion.
Secular	–	Above religion.

ANSWER TO INTENT QUESTIONS

25.1 (I) Unified (II) common

(III) national Unity within diversity (IV) giving up

25.2 (I) True (II) True (III) True

(IV) True (V) True

Notes

25.3	(I) b,	(II) b,	(III) b,
	(IV) c and	(V) c	
25.4	(I) Refer to 9.19,	(II) Refer to 9.1.1,	(III) Refer to 9.1.9
	(IV) Refer to 9.1.9	(V) Refer to 9.1.9	

25.5 A(i) – B(V) – B(IV), A(III) – B(I), A(IV) – B(II), A(V) –B_(III)

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INDIAN SOCIETY: TRIBAL, RURAL AND URBAN

Indian society has been broadly divided into tribal, rural and urban societies on the basis of their geographical surroundings and socio-cultural characteristics. Tribals live in relative isolation marked with distinct culture, language and religion. In the contemporary world, they are considered to be socio-economically backward. On the other hand, rural societies are village societies, which are mainly based on caste, attachment to the past, as well as having agricultural economy. Urban society is based on non-agricultural occupations like the industries and the service sector. However, there has been a continuous interaction between these three kinds of societies and we can not put them into watertight compartments.

OBJECTIVES

After reading this lesson, you will be able to:

- explain the characteristics of tribal society;
- analyse changes among tribal societies;
- identify the tribal problems and know about the development measures being caried out for them;
- recognise the characteristics of village societies;
- explain changes taking place in village communities;
- explain the meaning and characteristics of urban society; and
- analyse the linkages between rural and urban societies.

26.1 TRIBAL SOCIETY

A tribe can be defined as a community living in hilly forest or well demarcated areas having its own culture, religion, language, and strong ethnic identity. Anthropologists have explained tribe as a social group with territorial affiliation, endogamous in nature, with no specialization of functions, ruled by tribal chiefs, hereditary or otherwise, united in language or dialect, recognizing social distance with other tribes or castes, following tribal traditions, beliefs and customs, conscious of their ethnic and territorial homogenity.

26.1.1 Characteristics of Tribal Society

From the above definition, we may list the following characteristics of tribal society.

i) They have usually a well-demarcated geographical territory.

ii) Generally they live in forests or hilly areas.

iii) Their territory is relatively isolated or semi-isolated compared to other social group

iv) They have their own culture, folklore, cosmology and belief system.

v) Economically they are self-sufficient, i.e. their economy is based on subsistence level where there is no concept of surplus. They cling to primitive technology. They lack monetary economy. Their economy is dependent on barter exchange.

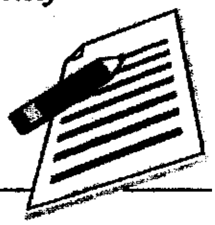
vi) They are more interested in earning their todays need and do not bother about their future requirements.

vii) They have their own language; generally do not have any script.

viii) They have their own political system, i.e. both stateless and state. Earlier they had stateless system, i.e. without any tribal chief. They manage their law and order system through family and kinship ties. Later on, came the state system, when tribals nominated or elected their own chiefs. Today, of course this autonomy has been lost and they have become part of the local administration.

ix) Tribal societies are known as simple societies because their social relationships are primarily based on family and kinship ties. Besides they do not have any rigid social stratification.

x) They have their own religion, i.e. having their own deities(gods and goddesses) and belief system. Their forms of religion are known as animism (worshipping the soul or ancestors), animatism (worshipping any non-living body like stone or wood), totemism (worshipping a tree or any animal as the



founding ancestor), and naturism (worshipping objects of nature like river, stream, sun ,moon,forest, etc.).

xi) They have a sense of belongingness to their own community, they feel that they are the sons of the soil and hence they have a strong ethnic identity.

INTEXT QUESTIONS 26.1

Fill in the blanks with appropriate words from the brackets.

(i) Tribal communities live mostly in ______________ areas (hilly, urban, industrial)

(ii) Economy of the tribals is found at ________ level (advanced, developing, primitive).

(iii) Tribals have ___________ religion (their own, Hindu, Christian).

(iv) Tribal society have ___________ form of inequality (intensive, little, moderate)

26.1.2 Distribution of Tribal Communities in India

There are about 461 tribes found in India distributed throughout the country. Their population is about 8.1 crores according to the census 2001 of India (constituting to 8.1% of total population). Their distributions can be broadly divided into the following five regions.

Region	Major Tribes
North East, Sikkim and Himalayas	Naga, Mizo, Adi, Lepcha, Gaddi, Khasi, Garo, Jaintia, Raji, Bhotia, Tharu
Western	Seheria, Bhil, Girisia, Rebari, Dang, Mina, Worli
Central	Munda, Oraon, Santhal, Gond, Ho, Chenchu, Bhumij, Birhor, Kondh, Saora, Poroja
South	Irula, Toda, Badaga, Paliyan, Cholanaicken
Island Communities	Great Andamanese, Jarawa, Onge, Sentinnclose, Shompen, Nicobarese

Table 26.1: *Distribution of Tribes*

Population-wise Gonds are found highest in number (about 8 lakhs), followed by Bhils (about 7.5 lakhs), Santhal (about 5 lakhs), Mina (about 2.2 lakhs) and Oraon (about 2 lakhs). The lowest number among them are the Jarawa (about 50), Onges (about 100), Andamanese (about 150), and Arandan (about 250).

26.1.3 Linguistic Classification Among Tribes in India

Most of the tribal communities speak non-Aryan language which are divided into four linguistic families: Austro-Asiatic, Tibeto-Chinese, Dravidian and Indo-European.

Linguistic Family	Major Tribal Languages
Austro-Asiatic	Khasi, Nicobari, Santhali, Ho, Mundari
Tibeto-Chinese	Bhotia, Lepcha, Abor, Miri, Dafla, Garo, Naga, Lushai
Dravidian	Korwa, Badaga, Toda, Kota, Kui (by Kondh), Gondi, Maler, Oraon
Indo-European	Hajong, Bhili

Table 26.2: *Linguistic Distribution of Tribes*

INTEXT QUESTIONS 26.2

Write short answers:

(i) Name five major tribes of India?

(ii) Name one major tribe who speaks the dravidian language.

(iii) Where are the Onges found?

(iv) Name three tribes of Western region.

26.1.4 Tribal Social Structure and Stratification

Most of the tribes are patrilineal and patriarchal in nature, like the Kondhs of Orissa, Santhals of West Bengal and Bihar, Bhils of Madhya Pradesh. Patriliny

means inheritance of property, authority, residence, and line of descent is passed from the father to the son. In these societies male dominance is found. However, extreme patriliny is not found among them today. Compared with the non-tribal communities in India, the tribals have greater equality among the sexes. In the absence of industrial economy and formal structure, the tribal social structure is based on kinship groups like clans, lineages and families. Some tribal communities are matriarchal, also such as Garo and Khasi of Meghalaya. Initially, social stratification was not marked among them. There used to be broadly two divisions: the ruling clans and others. Economically they are termed as an egalitarian society. Later on due to contact with outsiders and non-tribals some forms of inequality are apparently noticed.

26.1.5 Tribal Problems

Certain types of tribal problems emerged with their contact with outsiders. Before the Muslim rule, the tribals lived fairly in isolation. During Muslim rule the process of revenue collection started. However, the Muslim rulers did not interfere with the tribal customs and traditions. Exploitative contact started during the British rule. This was found mainly because of three reasons:

(a) The Britishers wanted to rule over the tribals.

(b) They wanted to syphon off resources from tribal areas, which were rich in mineral resources.

(c) They wanted to preach Christianity under the pretext of rationality.

Cultural contact came into being because of the following reasons:

(a) Existence of mineral resources in the tribal areas

(b) Entry of administrators and missionaries into tribal areas.

(c) Entry of specialists like medicine man, agents and vendors into the tribal areas.

(d) Development of transport and communication in the tribal areas, which facilitated the entry of outsiders.

(e) Displacement of tribal population from their traditional habitat due to construction of industries and hydro- electricity and irrigation projects.

In this manner most of the tribal problems have emerged due to cultural contact. There are several tribal problems, which are as follows:

a. **Land alienation** caused due to the introduction of monetary economy. For every consumption need, the tribals needed money, but did not have any source of earning. They mortgaged land or sold it off land. Besides, outsiders exploited

them and grabbed away their land. Further industrialisation also resulted into acquisition of land by the state. Various State governments have passed several acts to abolish transfer or sale of tribal land to non-tribals.

b. **Indebtedness** cropped in due to lack of adequate sources of income. Private moneylenders (like *mahajan* or *sahukar*) are readily available in tribal areas. They provided personal loan on heavy raty of interest. The consumption patterns of the tribals include regular consumption of liquor, bride price during marriage and fine for any deviant behaviour. All these require money. Hence they go to the moneylender. In this manner they are heavily in debt. Effective measures have been taken by various State governments to curb the entry of *sahukars* into the tribal areas and arrangements have been made to secure loans on nominal rate of interest from the banks and co-operative societies.

c. **Bonded labour** is a serious problem, which came in due to rampant poverty and lack of stable income. In fact, land alienation, indebtedness; bonded labour and poverty are inter-related problems.

   Lack of money leads to taking loan from money lender by mortgaging land. The tribal community is unable to repay, hence serves as a bonded labourer.

d. **Shifting cultivation** among tribal is a problem since it involves large-scale deforestation. Shifting cultivation is known by various names such as Swidden (slash and burn)cultivation, *Jhum* (in the North East Tribes), *Khallu* (among Maler of Bihar), and *Podu* (among Khonds and Parajas of Orissa).

   Shifting cultivation involves clearing of a plot, usually in hilly or terrace area, i.e. cutting plants & shrubs and then broadcasting (sprinkling) seeds (usually of arhar,maize,bajra and barbati (beans). It does not involve plough cultivation. The area is cultivated for one or two years and then is left hallow for five to seven years to allow the vegetatiuon to grow densely and to repeat the cycle

e. **Illiteracy** among tribals is a major hindrance towards their development. On account of inaccessible habitat among tribals, education has not spread fast among them. The school timings usually clash with the timings of economic and agricultural operations. However, several programmes have been launched to provide educational access by establishing a primary school within a radius of one kilometer.

f. **Problem of health and nutrition** among the tribals has been found mainly due to lack of proper medical and sanitary facilities and poverty. Their practice of indigenous medicine and magical practices for treatments have been very good in the past. But today things have changed considerably. Disease range between diarrhea, jaundice, small pox, malaria, filaria to AIDS, heart ailments and hypertension etc. They require proper treatment in well-equipped hospitals

or dispensaries.Efforts are being made to establish primary health centres in every village.

INTEXT QUESTIONS 26.3

Write short answers:

(i) What is the chief cause of land alienation among tribes?

(ii) What is shifting cultivation?

(iii) Why the tribals have less interest in formal education?

(iv) What is the cause of bonded labour among the tribals?

26.2 RURAL SOCIETY

Rural society means society that lives in village, and is dependent on natural environment. Rural economy rests predominantly on agriculture and allied activities. These societies have a low density of population, intimate group relationships and have oral traditions. Rural societies are rich in culture and tradition. However, from the contemporary point of view, they are considered to be socio-economically less developed. Therefore, several development activities have been undertaken in our country to improve their socio-economic conditions.

26.2.1 Characteristics of Rural Societies

The village community has the following characteristics.

(i) Agriculture is the predominant occupation among them. It is not the only source of income but also the way of life for the villagers.

(ii) The village community is small in size. It means they live in small geographical areas with lower density of population as compared to the towns.

(iii) They have primary group behaviour, i.e. face-to-face relationship is found among the members of the village.

(iv) Their social structure is based on kinship and family relationships. Here the role of lineage (*Vansh*) is very important.

(v) Mostly they live in joint family. A joint family is a group of people who live under one roof, eat food cooked at one hearth, have joint property, participate in common worship and are linked to each other through kinship ties. The joint family has a greater generation bondage than the nuclear family.

Notes

(vi) They are more conservative and tradition oriented towards the performance of rituals as well as belief in deities.

(vii) Group feeling and mutual cooperation is more evident among them. They have a brotherhood feeling. They co-operate with each other in times of exigencies.

(viii) Their culture is also known as folk culture, i.e. consisting of customs, rituals and norms, etc. which are unwritten, but orally transmitted and learned. Since they have a common socio-economic background, they do not have differences in ideology towards life. Hence they are homogenous in nature.

(ix) Traditionally, their economy is based on agriculture having primitive technology and mono-cropping pattern. It was less productive. Lack of proper marketing facilities and introduction of monetary economy has resulted in poverty. Further, decline in cottage industries has pushed them to migrate to neighbouring towns.

(x) Village India is largely based on caste system, which has a hierarchical (castes are ranked according to their purity and pollution,their religious customs and practices and the nature of their occupation) base. For example, Brahmins are ranked as highest one because they do the purest occupation of performing rituals and teaching, whereas, shudras is ranked lowest because of his impure occupation of working as scavengers .They follow the above hierarchical system intensely.

(xi) Modern way of living and thinking (based on achievement of the individual and their rational thinking) is lacking in rural society. They still follow the ascriptive model of life, hence their mobility is restricted.

(xii) Any deviant behaviour is dealt with strictness in the rural areas.

(xiii) Since modern technology has not gained firm ground in rural areas, people are still following the age-old methods of cultivation as well as solving the related day-to-day problems. It involves hard work throughout the day as it is a labour intensive occupation.

(xiv) They have a relatively self-sufficient economy particularly in terms of production and consumption.

(xv) They have a static economy, since they lack modern technology, modes of investment and a market economy.

(xvi) They cling to conservative and traditional style of living: They have a strong tradition and is known as the little tradition. Their attachment to the past is strong.

INTEXT QUESTIONS 26.4

Fill in the blanks with appropriate words from the brackets:

(i) Rural areas are dominated by _________ occupation (agricultural, industrial, professional).

(ii) Villages have _________ density of population (higher, lower, moderate).

(iii) Village economy is __________ (developed, less developed, primitive).

(iv) Indian villages have ________ system (caste, class, estate).

26.2.2 The Indian Village Community: As a Social Unit

British administrators held that village communities in India are like little republics. It means they have every thing they want within themselves, and they are not dependent on outsiders for their existence. But this has been proved to be a myth by Indian sociologists after the scientific study of Indian villages. Village in India is an integrated unit. There have been inter-connections and inter-dependence between villages on socio-economic and religious terms since ages. A study of Haryana village indicated that at least 300 villages are linked through marriage ties. Several consumption items like salt, edible oil, various tools cloth and jewellery were not produced in every village. All types of services were not available in every village.

Besides, for political purposes villages were always a part of some kingdom ,feudal lords and used to pay revenue to the king. Further, various cultural and the pilgrim centres have attracted people to travel throughout the country. For example, the Char Dham concept of Hindus for attainment of *Moksha* by people has been popular. Besides, trade practices have linked the villages with world. Therefore, we cannot say that villages are in isolation, but they were always a part of the larger society.

26.2.3 Changes in Rural Society

After independence, the community development programme was started in 1952. It meant an all round development of village communities. The involvement and participation of community was the main aim. Later on in 1959 Panchayati Raj (Local Self Govt.) was started. Both the programmes are running successfully even today. However, Integrated Rural Development Programme has replaced the Community Development Programme in 1979.

The rural and urban societies have a continuous interaction among them. The

villager visits the urban areas and comes into contact with the urban people. Some urban culture enters into the villages. Gradually some sense of heterogeneity becomes imminent in the rural areas by urban influence. It is said that Indian cities have retained some of the rural characteristics. Primary food and raw material are supplied by the villages to the towns, hence both have relationship of an inter-dependence. Thus it is termed as rural urban continuum (continuous interaction). Construction of roads and transportation have brought about lot of social and economic changes e.g. Caste System is weakening. Now, there is more mobility and it is becoming cash market from barter system etc.

26.3 URBAN SOCIETY

Urban society includes the towns, cities and metros with a specific way of life. An urban society can be defined as an area having higher density of population, people engaging mostly in occupations other than agriculture and domestication of animals, having a distinct ecology and culture different from that of the large society's culture.

26.3.1 Characteristics of Urban Society

Urban societies have the following characteristics:

a. The cities and towns have a higher density of population than the rural areas.

b. Cultural heterogeneity is found in the urban areas because people from various areas having different cultures migrate to the towns in search of employment, education and medical and health care.

c. Cities have a distinct environment that is not natural but a man made environment.

d. The occupation of the urban areas is mainly non-agricultural, i.e. based on manufacturing, trade & commerce, professional and governance, etc.

e. In urban areas more social mobility is found in the sense people gradually adapt to class structure (lower, middle or upper class based on economic criteria).

f. Formal social control is found in the urban areas in the form of courts, police and other administrative bodies.

g. In urban areas interaction among people is based on secondary contact and not primary contact. It means face-to-face and individual to individual interaction is not possible in the urban areas.

h. People in the cities have an urban way of life. Which means they have formal

interaction, impersonal behaviour, non-kinship relationships, cultural exhibitionism, passing leisure time in clubs, parks, restaurants, cinema halls or markets.

i. The urban economic organisation is based on market and monetary economy.

j. Civic facilities like roads, electricity, water, communication, park, hotels and cinemas, etc. are found in urban areas.

k. Anonymity is a feature of urban societies. It means people do not know each other in the city as in the villages.

INTEXT QUESTIONS 26.5

Fill in the blanks with appropriate words from the brackets:

(i) Urban societies have mostly ____ occupation (agricultural, priestly, non-agricultural).

(ii) ____________ is the important feature of the urban societies (personal contact, anonymity, kinship).

(iii) Urban societies have _____ economy (monetary, agricultural, barter).

(iv) In urban areas people have cultural ________ (homogeneity, heterogeneity, pluralism).

26.3.2 India's Urban Communities

In India the urban area has the following Characteristics:

a. An area having some urban administrative unit like a Municipality, Metropolitan Council, Notified Area Council or Cantonment Board, etc.

b. An area having more than 10000 population.

c. 75% of population engaging in non-agricultural occupation.

d. Should have a density of 1000 persons per sq. mile.

e. Having some urban amenities like an industrial area, a large housing settlement, having centre of entertainment and tourist importance or having some civic amenities.

On the basis of population, India has the following types of cities:

Nomenclature	Population
Metro	10,00,000+
Class I City	1,00,000+
Class II Town	50,000+
Class III Town	20,000+
Class IV Town	10,000+

Table 26.3: *Types of cities in India*

26.3.3 Urban Social Problems

Urban society has several social problems such as congestion of population, slums, crime, and acute shortage of resources and facilities (such as water, electricity). Certain problems emerge from anonymity in cities, where personal relation and primary group have broken down. It causes tremendous mental pressure and tension. That is why; psychological ailments are numerous in cities. Because of large migration to cities unemployment is found in large number in the urban areas.This happens due to push and pull factors . This causes a lot of frustration among the people.

Push factor means that lack of employment in the villages pushes the villagers to the towns in search of jobs. Pull factor means the relatives in the town invite their close people and try to give them jobs. Besides, the entertainment aspect of urban life attracts or pulls the people to the towns.

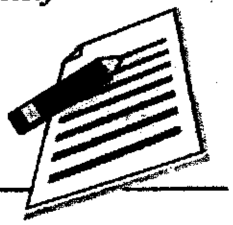
The migrants in the cities do not have a respectable place to stay. They generally settle down as clusters on the outskirts of the cities. These clusters grow into slums. Their conditions detoriate from bad to worse with the passage of time. There is a high incidence of crime in the cities. It is mainly found because of unemployment, and frustration among the youth and also due to the large density of population.

INTEXT QUESTIONS 26.6

Write short answers.

(i) What is the minimum population of a metro?

____



Notes

(ii) Why some people in urban areas have mental problems?

____

(iii) What is push factor of migration?

____

(iv) What is the cause of unemployment in urban areas?

____

WHAT YOU HAVE LEARNT

- In this lesson you have learnt about the tribal, rural and urban communities of India, particularly in terms of their co-existence.
- These three societies are found in India with perfect cohesion, inter-dependence and cooperation.
- The tribal and rural societies are relatively economically backward than the urban societies.
- However, through various economic development programmes their socio-economic status is being improved upon.
- These societies have a distinct culture with a natural environment.
- People from urban areas usually miss the simplicity and non-polluting environment of the rural areas.
- The cities of India have attracted people from through out the country as well as abroad because of the distinctive civilization.
- However, because of the large density of population and heavy migration from rural areas, some problems like unemployment and growing slums have occurred in the cities.

TERMINAL EXERCISE

1. Why tribal societies are called simple societies?
2. Describe the major trial problems in India.
3. What are the main criteria of an urban area in India?
4. Describe briefly the changes that have taken place in rural society after independence.

5. Describe briefly urban social problems in India.

ANSWER TO INTEXT QUESTIONS

26.1 (i) hilly (ii) Backward
(iii) Their own (iv) Little

26.2 (i) Bhil
(ii) Kond
(iii) Andaman Island
(iv) Mina, Rebari, Dang

26.3 (i) monetary economy
(ii) Cultivating without plough in a terrace by clearing the plot.
(iii) Because the syllabi and time is not according to their culture and need.
(iv) Lack of money

26.4 (i) agricultural
(ii) Lower
(iii) Less developed
(iv) Caste

26.5 (i) non-agricultural
(ii) anonymity
(iii) monetary
(iv) heterogeneity

26.6 (i) 10,00,000
(ii) Breaking down of primary group behaviour.
(iii) Poverty in villages pushes one to town in search of employment.
(iv) Heavy population.

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CASTE SYSTEM IN INDIA

After understanding the basic features of Indian society and its various aspects like tribal, rural and urban, in this lesson you will go through an important aspect of Indian social institutions, i.e. caste system. In this lesson you will learn the basic features of caste system, the differences between Varna and Jati, Caste and Class, the changing aspect of caste system and concepts like sanskritisation, westernisation, and dominant caste. The word caste has its origin from the Spanish word 'casta', meaning 'race', or 'a group having hereditary quality'. The term was applied to people of India by the Portuguese to denote 'Jati'. The word caste has created confusion in the sense that it is used to denote both Varna and Jati. As you must have known, people saying that there are four castes – *Brahmin, Kshatriya, Vaishya, Shudra.* In fact these four are not castes but are Varnas. What we find today are not Varnas but Jatis. There are four Varnas and about 4000 Jatis (the distinction between Varna and Jati will be clear later on in this chapter). We use the term caste here in this chapter to denote Jati.

OBJECTIVES

After reading this lesson, you will be able to:

- define caste system;
- describe the features of caste system;
- differentiate between Varna and jati;
- differentiate between caste and class; and
- state the changes in the caste system.

27.1 DEFINATION OF CASTE

Caste can be defined as hereditary endogamous group, having a common name, common traditional occupation, common culture, relatively rigid in matters of mobility, distinctiveness of status and forming a single homogeneous community. However, in the changing situation caste has adapted to many new features like having formal organisations, becoming less rigid and having a link with politics. Thus we may list from the above the following features of caste system.

(i) **Segmental division of society** – It means Indian social stratification is largely based on caste. There are various castes having a well-developed life style of their own. The membership of a caste is determined by birth. Thus caste is hereditary in nature.

(ii) **Hierarchy** – It indicates various castes according to their purity and impurity of occupations, are ranked from higher to lower positions. It is like a ladder where pure caste is ranked on the top and impure is ranked at the bottom. For example the occupation of Brahmins is that of performing rituals and teaching. It is considered to be the purest occupation; hence they are placed at the top of the hierarchy. On the other hand Sweeper whose occupation is cleaning and scavenging, is placed at the bottom of the hierarchy because of impure occupation.

(iii) **Restrictions on food, drink and smoking** – Usually different caste do not exchange food and drink, and do not share smoking of *hukka* among them. For instance, Brahmins do not take food from any other caste. It is a complicated process. For eexample in Uttar Pradesh, among Kanyakubj Brahmins, there are many sub-divisions. Each sub-division does not take food from other sub-division. There are two types of food: '*pucca*' (food prepared in ghee like *puri*, *kachodi* and *pulao*) and *kuchcha* (food prepared in water like rice, pulses, and vegetables curries). Some castes exchange only *pucca* food among themselves. Invariably, the high caste does not take anything from the low caste. The same principle is applied to smoking.

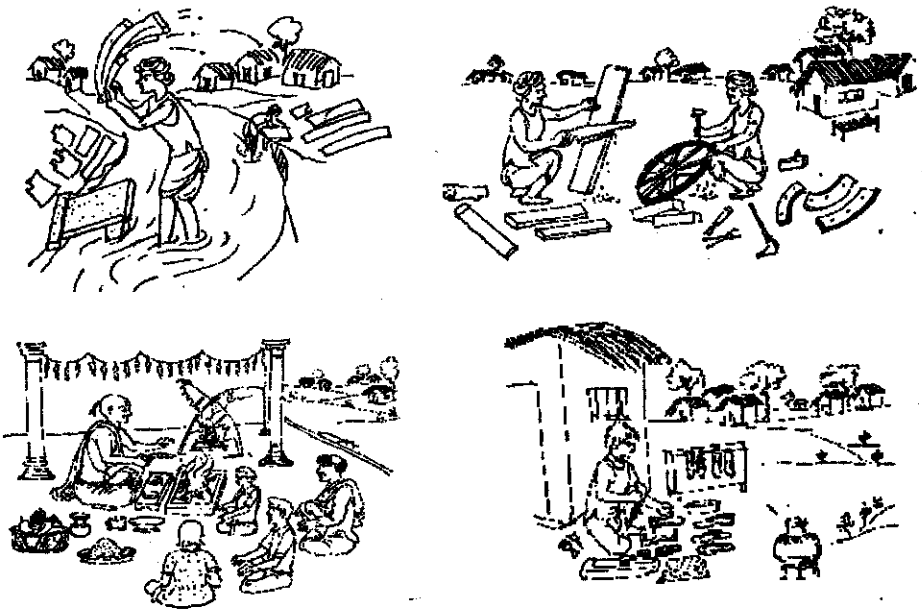
(iv) **Endogamy** – It indicates members of the caste have to marry within their own caste only. Inter-caste marriages are prohibited. However, among educated people, particularly in the urban areas, inter-caste marriages are gradually increasing.

(v) **Purity and pollution** – It is one of the important features of caste system. Purity and pollution are judged in terms of deeds, occupation, language, dress patterns, as well as food habits. For example liquor consumption, consuming non-vegetarian food, eating left-over food of the high castes, working in occupations like leather craft, lifting dead animals, sweeping and

carrying garbage etc. are supposed to be impure. However, in recent times some high caste people are today doing all the above jobs, like working in a shoe-shop, shoe-factory, cutting hair in a beauty parlour etc.

(vi) **Occupational association** – Each caste has a specific occupation and can not change the occupation. For instance, Brahmins do priesthood and teaching, Kayasthas maintain revenue records and writing. Baniyas are engaged in business and Chamars are engaged in leatherwork, etc. With new job opportunities available due to industrialisation and urbanization some people have shifted from their traditional occupation. However, in rural areas traditional occupations are still followed. Such cases are also found in urban areas like a barber has a hair-cutting saloon where he cuts hair in the morning and evening and simultaneously works as a peon in some office.

(vii) **Social and religious disabilities and privileges of a few sections** – The lower caste are debarred from doing many things like they are not permitted to enter the temple, do not use literary language and can not use gold ornaments or umbrella etc. However, things have changed considerably, these restrictions are hardly found today.



Different castes doing different occupation

(viii) **Distinction in custom, dress and speech** – Each caste has distinct style of life, i.e. having its own customs, dress patterns and speech. The high caste use pure language (sometimes use literary words), whereas, the low caste use colloquial (local) language.

Notes

(ix) **Conflict resolving mechanisms** – The caste's have their own conflict resolving mechanisms such as Caste Panchayats at the village and inter-village levels.

INTEXT QUESTIONS 27.1

Fill in the blanks with appropriate words from the brackets:

(i) *Pucca* food is prepared in _____________(leaves, water, ghee)

(ii) The occupation of Brahmins is _____________(leatherwork, priesthood, business).

(iii) Untouchables are today identified as ________(OBC, Savarana, Dalits)

(iv) Membership of a caste is _____________(hereditary, achieved, transferred).

27.2 DIFFERENCE BETWEEN VARNA AND JATI

As mentioned earlier there are four Varnas. The first mention of Varna is found in Rig-Veda, i.e. in the Vedic era around 1500 BC. Varna means colour. Initially there were no untouchables. The Varna system was relatively not rigid during the Vedic era (1500BC – 1000BC). During the later Vedic era, i.e. around 1000BC there has been a mention of "Asat Shudra" (untouchable community). Thus untouchability started around 1000BC. Around 2nd century BC to 1st century AD, because of diversified occupations, several occupational groups emerged and came to be known by different Jatis. Thus Varna Vyavastha is the textual model or book view of Indian social system, i.e. it is found today only in texts. Whereas, Jati is the contextual view or field view of Indian social system, i.e. we find Jatis in reality today and not Varnas. There are only four Varnas whereas, there are about 4000 Jatis. In each region about 200 Jatis are found. The Varna had a pan-Indic hierarchy, i.e. Brahmins are on the top, Kshtriyas are at the second position, Vaishyas are at the third position and Shudras are found in the bottom of the hierarchy. This hierarchy was uniform throughout India but in Jati a uniform hierarchy throughout India is not found. In the changing situation, in some areas Brahmins are on the top, in some other areas Thakurs (Rajput) are at the top. Today even the Dalits are found on the top in some areas. Thus secular criteria (economic and political) are found in the Jati system. On the other hand in Varna vyavastha ritual criteria (religious) is found. In Varna vyavastha intially untouchable are not found. They are placed outside the Varna vyavastha, whereas, in the Jati

vyavastha untouchables are an integral part of the system. In Varna vyavastha a person's status was not changeable, whereas, in the Jati vyavastha one can change one's status with improved socio-economic condition. Thus one should not take Varna and Jati synonymously.

27.3 DIFFERENCE BETWEEN CASTE AND CLASS

While a caste is hereditary, a class is non-hereditary in nature. A class system allows both exogamy and endogamy, permits mobility either up or down the system, and also allows an individual to remain in the status to which he was born. Thus a class is primarily based on socio-economic criteria. There are three major classes found: Upper, Middle, and Lower. Each class is divided into two sub-divisions. They are upper-upper, and lower upper; upper-middle and lower-middle; and upper-lower and lower-lower. A class is more open than the caste in the sense that mobility is allowed in the class system. It is not allowed that openly in the caste system. Further, caste system is based on ritual criterion whereas, class is based on secular criterion. Ritual criterion means it is based on religious myths, secular means non-religious criterion like economic, political and social criterion. However, in changing circumstances caste is also adapting to secular criteria. Consciousness is found in the class but not necessarily in the caste. However, today castes are also changing into classes in urban areas particularly in terms of economic criterion.

INTEXT QUESTION 27.2

Match the following:

(i) Pan-Indic	Jati
(ii) Achieved status	Class
(iii) Untouchables	Varna
(iv) Four Thousand Groups	Dalit

27.4 CHANGES IN THE CASTE SYSTEM

Changes in the caste system have been found in the last two centuries in general and in past 50 years in particular. Several processes like sanskritisation, westernisation, modernisation, dominant caste, industrialisation, urbanisation and

Notes

democratic decentralisation have made consequent changes in the caste system. They are as follows:

(i) **Sanskritization:** It is a process by which any low caste could adapt to the behaviour pattern, style of life, and culture of high caste and claim membership in that high caste. But they have to leave their unclean occupation and other impure habits like meat eating and taking liquor, etc. The untouchables were not allowed to sanskritize their status. Thus only middle castes could sanskritize themselves. For sanskritization, a caste must have three conditions: (a) it should have a touchable status, (b) it should have better economic condition, (c) it should make a claim to membership into a high caste, by propagating some story or myth. It is a group process and not an individual process. It is a lengthy process and not an overnight process. It does not lead to any structural change, only leads to positional change. It means a particular low caste changes its position into a high caste in a particular area, whereas the caste structure does not change. Through this process a few lower castes in different parts of country have changed their status into higher castes.

> The Jatavs of Agra wanted to sanskritize in the 1940s. They are Chamars by caste. During the British period, demand on shoes went up and the Jatavs became economically well off. They claimed the Kshatriya status by propagating a myth: in the Lomesh Ramayan written by Swami Atma Ram; it was mentioned that during Treta Yug the Jatavs were Kshatriyas. When Parshuram was slaying the Kshatriyas, the Jatavs hided in the forest and started working with leather craft to save themselves. Now that they have become economically better off, hence they want to get back their Kshatriya status. But the local Kshatriyas refused to accede to their claim since they were untouchables. Later on the Jatavs adapted to politicization and gradually became a vote bank in the areas. Today Jatavs are dominant in the area. Thus unsuccessful sanskritisation led to politicization and upward mobility of the caste.

(ii) **Westernisation:** It indicates adapting to western style of living, language, dress pattern, and behaviour pattern. In India largely the British influence has been found. The features of westernisation are: (a) rational outlook (scientific and goal oriented outlook), (b) interest in material progress, (c) reliance on modern communication process and mass media, (d) English medium education, (e) high social mobility, etc. The higher castes were first

to westernise themselves. Later on, the lower castes also adapted to this process. It has largely influenced the rigidity of caste system and changed it into a flexible system, particularly in the urban areas.

(iii) **Modernisation:** It is a process which primarily relies on scientific outlook; rational attitudes, high social mobility, mass mobilisation, empathy, belief in liberty, equality and fraternity; high level of motivation to do every thing with perfection; specialisation and super-specialisation in work; active participation; and dealing with complex organisations. It also requires changes in institutional, structural, attitudinal, and organisational aspects at the social, cultural and personal level. This has affected greatly the caste system in the sense that it has become more flexible. In urban areas castes are gradually becoming classes. In India we find an emerging middle class with a rational outlook and goal orientation. Modernisation is a broader concept than westernisation. Any culture can modernise itself without adapting to western values. In our case we can modernise ourselves not by abandoning the tradition totally but by integrating the rational aspects of the tradition and suitable aspects of modernity. Our caste system has adapted suitably to the modern practices, i.e. educating people, forming formal organisations and making people conscious about their existence.

(iv) **Dominant caste:** In the 20th century, the phenomena of dominant caste has emerged. It means some caste becomes economically and politically dominant and virtually rules over other castes in the region. A caste can become dominant by having the features like: (a) large land holdings in the area (good economic position), (b) politically dominant (becoming a vote bank), (c) having a large population, (d) high ritual status, (e) English medium education, (f) having a tradition in agriculture (not tillers but landlords), and (g) having a tradition of violence (for dominance muscle power is essential). However, today it is not limited to the high caste only but has been found among the lower castes also.

(v) **Industrialisation and urbanisation:** Both these processes have affected the caste system. With the growth of industrial towns and other cities, migration to these areas has gone up. In these areas following strict caste rules are not possible. There are public places like parks, restaurants, canteens, hotels, offices and communication systems like buses and trains etc. where inter-dinning and sharing of places are essential. Hence, a flexible approach has been adapted.

(vi) **Democratic decentralization:** Through the introduction of Panchayati Raj, local self-governments have been created in the villages. In the Panchayat

reservation has been made for the lower castes. This has given an opportunity for the lower castes to empower themselves.

(vii) **Caste and politics:** It is not a new phenomenon since politics is a part of life always. During the Varna vyavastha, Brahminical supremacy was an example of politics. Today it is said that castes have a close link with politics because castes have become vote banks, castes have become politically aware, there have been identification of castes with political parties and every caste has its own association. In fact, the link between caste and politics has led to an empowerment among the lower castes. These castes never had any opportunities to express themselves. Today they ventilate their feelings through elections and power lobby. Dalit politics is one such example, where the Dalits are trying to assert their identities and have become successful in capturing power in various States. However, the negative aspects of this link has been found in factionalism, i.e. the high castes always want to maintain their status quo. They are not able to accept the changing dominant position of the lower castes. This has led to frequent conflicts between high castes and low castes in several regions of the country. However, this is only a transitional phase. Better education, mass awareness campaign and good employment opportunities would ensure smooth passage towards a progressive society.

(viii) **Caste and economy:** Traditionally, it was said that caste system has been functional for the society particularly in the economic sense. It is nothing but the *Jajmani* system. It is a system of traditional occupation for the lower castes, particularly the service caste. The service caste is known as *Kamin* and they used to provide service to the higher castes known as *Jajmans*. The *Kamins* provided specialized skills and services to the *Jajmans* and in return used to get rewards in kinds (food grains). The relationship between *Jajmans* and *Kamins* used to be a permanent and hereditary relationship i.e. after the death of the *Jajman,* his son used to be a *Jajman* and the same principle applied to the *Kamins*. Thus it was a functional relationship in village India. However, due to introduction of market economy and land reforms the *Jajmani* system gradually is being eroded.

In this manner, caste system has undergone many changes due to the above processes and it has adapted to the new socio-economic condition. In urban areas, today people do not adhere to caste norms. The only aspect where caste comes is that during marriage they still become endogamous. However, as mentioned earlier, some people have adopted to inter-caste marriage and inter-religious marriages.

Notes

INTEXT QUESTIONS 27.3

Fill in the blanks with the appropriate word from the brackets;

(i) Sanskritisation means ________________ caste becoming high caste (lower, middle, upper).

(ii) Westernisation means adapting to __________ values (Japanese, Western, Indian).

(iii) Modernisation means having a _________ outlook (traditional, conservative, rational).

(iv) A dominant caste has a _________ population (large, small, very small).

WHAT YOU HAVE LEARNT

- In this lesson you have learnt about the main basis of Indian social structure, i.e. the caste system.
- The caste system is an age-old phenomenon of Indian society.
- In the past it produced harmony between various groups by exchange of goods and services. It exhibited a good division of labour of work.
- However, the practice of untouchability was criticized.
- Several changes have occurred in the caste system due to the processes of sanskritization, westernisation, modernisation, democratic decentralisation, industrialization and urbanisation etc.
- The caste system has adapted to the above processes in urban areas. Caste system has also adapted to some of the features of the class systems.

TERMINAL EXERCISE

1. What are the differences between Varna and Jati?
2. Discuss briefly the differences between caste and class.
3. What is sanskritisation?
4. Discuss the features of a dominant caste.

ANSWER TO INTEXT QUESTIONS

27.1 (i) Varna

(ii) Class

(iii) Dalit

(iv) Jati

27.2 (i) Ghee

(ii) Priesthood

(iii) Dalit

(iv) Hereditary

27.3 (i) Lower

(ii) Western

(iii) Rational

(iv) Large

28

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MAJOR RELIGIOUS COMMUNITIES IN INDIA

India is a land of several religious communities. As hordes of people came to India in search of fertile lands, better resources and opportunities, and to escape from cruel regimes, they also brought with them their cultures, a component of which is religion. Broadly speaking. Indian religions may be divided into two categories: first, those which are of local origin, and second, those which were introduced from other parts of the world. Under the first category, we may place Hinduism, and those religious movements that emerged on the Indian soil and later became independent religions, such as Buddhism, Jainism, and Sikhism. Placed under the second category are Zoroastrianism, Judaism, Christianity, and Islam. In India, none of them could remain isolated. Rather, continuous interactions took place (and are taking place even now) between the local religious communities and those which came from outside. From these interactions there came up composite culture of India.

OBJECTIVES

After reading this lesson, you will be able to:

- describe the characteristics of different religions in India; and
- discuss the nature of interaction between different religious communities.

28.1 MAJOR RELIGIOUS GROUPS

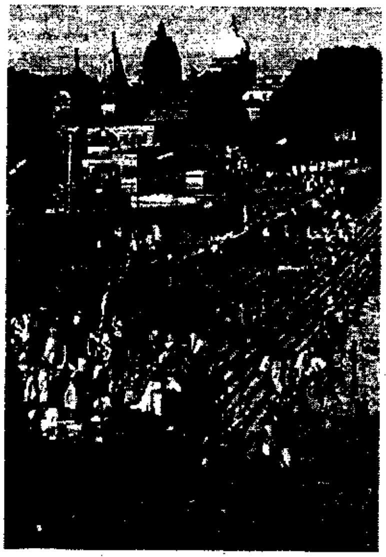
We shall study the characteristics of each of the religions found in India in a time sequence, i.e., beginning with the oldest religion and moving to those that are relatively younger.

28.1.1 Hinduism

About eighty-three per cent of India's population is Hindu. Besides India, Hindus are found in other countries of Asia, Africa, the Caribbean Islands, Fiji, and the United Kingdom.

Hinduism is one of the most ancient religions of the world. Its roots can be traced back to the Indus Valley Civilization, around 3000 B.C. Archaeologists point out that the worship of Shiva and the mother goddess (*shakti*) came into existence in the pre-Aryan period (3000-2000 B.C.). Having such a long history, it is obvious that Hinduism has developed over a period of time and is bound to show a far greater diversity in its thoughts and practices than any other religion.

The doctrines of Hinduism are not contained in any one sacred book. Hinduism does not have a single historical founder. Hindus worship innumerable gods and goddesses. But at the same time, they also have the concept of one God, from whom everything emerges and in whom everything dissolves. At one end, if Hinduism is polytheistic (i.e., consists of many gods and goddesses), at the other, it is monotheistic (i.e., has the concept of one God). It is interesting that one need not believe in the existence of god in order to be a Hindu. Contradictory beliefs are contained in Hinduism. There are no particular beliefs or practices that are common to all Hindus. Hinduism comprises a vast body of sacred literature such as the Vedas, Upanishads, Dharmashastra, Puranas, Darsanas, Agamas and Tantras, etc. These texts deal with the philosophical issues; some of them deal with the performance of rituals in temples and households. As is true of the philosophical matters, in rituals also, there is a great deal of variation.



Hinduism is intimately connected with Hindu society with the result that it is difficult to say where one ends and the other begins. Because of this, some authors say that **Hinduism may be understood as a way of life.** The social basis of Hinduism is found in caste system, which according to Rig Veda has a divine origin. The four social categories, called *varna*, emerged from the body of the *purusa*, the first being who was sacrificed in a ritual. Social categories that at one time were regarded as untouchable were not part of this scheme. This model of caste with four *varnas* is known as the *chaturvarna* system.

However, in reality, there are not four but innumerable castes that are endogamous, i.e., marry within. They are known as *jatis*. Each of them has a monopoly over an occupation and claims to fall in one or the other *varna*. When Hindu sacred and legal texts speak of caste, it is mostly *varna* that they have in view and very rarely *jati*. The concepts of purity and pollution are central to Hinduism, and thus caste system, although the strictness with which they are observed differs from one caste society to another.

Certain concepts central to Hinduism are *dharma*, *karma*, and *moksa*. The word *dharma* means 'duty', and each individual is advised to live according to the duty laid down for one's caste, sex, and age. The net balance of good and bad deeds in previous births is called *karma*. It determines whether one will be born a human or animal, or will be released forever from the cycle of birth and death. The permanent release from the world is called *moksa* (meaning 'salvation'), which should be the aim of every Hindu. But one should think of one's salvation after having accomplished one's household duties as successfully as possible.

In the course of its history, Hinduism has undergone many changes. Certain Hindu institutions, such as untouchability, *sati* (i.e., a woman following her husband to death), human sacrifice, female infanticide (i.e., killing of female children), were severely criticized by the British. One of the great reformers of the nineteenth century was Raja Ram Mohan Roy, who founded a religious society called Brahmo Samaj in 1828. He said a return to Vedic Hinduism would provide an end to many unjust practices that had developed in Hinduism. Dayananda Saraswati, who founded Arya Samaj in 1875, also worked for a revival of Vedic Hinduism. Other changes have come in Hinduism because of secularization, the ideology of equality, and rationality.

28.1.2 Zoroastrianism

With a history of almost three thousand years, Zoroastrianism is one of the most ancient living religions. It is the most important and best known religion of ancient, or pre-Islamic, Iran. The roots of Zoroastrianism can be located in an Eastern Iranian, tribal, and basically pastoral society. The religion originated around 1000 B.C. and developed further under the first Iranian empire.

Zoroastrianism takes its name from that of its founder, Zarathushtra (or Zoroaster), who probably lived around the beginning of the first millennium B.C. The story narrated about his birth in the Zoroastrian texts is that when the world had fallen into the hands of evil people, Mother Earth appeared before the Almighty in the shape of a cow. She requested the Lord to save her from the evil that had spread. Then, the Lord said he would send down a hero named Zarathushtra who would rescue her. Soon after, the story goes, in the city of Rae, in Iran, a son was born to

Prince Pourushaspa. He was named Spitama, who later became Zarathushtra. Because the Prince suspected that tyrant chiefs might kill the child, he sent him to his mother's father's house, where he grew up. Spitama began to preach at the age of fifteen, and his preaching constitutes the central body of Zoroastrianism.

Another name for Zoroastrianism is Mazdaism. It is derived from the name of Mazda ('Wise') or Ahura Mazda ('Wise God'), who is regarded in Zoroastrianism as the Creator of the whole universe. Zoroastrians believe that there is but one God. They say: 'Everything emanates from Ahura Mazda and merges back to Him at the end.' Ahura Mazda is formless. The characteristics of the Lord and the teachings of Zarathushtra are contained in texts called *gathas*.

The earth has a significant place in Zoroastrianism. She is regarded as the mother who sustains all human beings. During life, the Zoroastrian is in her charge, and after death, he returns to her. Fire (*atar*) is an outward symbol of Zoroastrians. Zarathushtra taught the Iranians to worship fire as the purest and holiest of God's creation. This is the reason why Zoroastrians do not burn their dead, because contact with the dead and decaying body would pollute the holy fire. For the same reason, they neither bury the corpse nor throw it in water. So, they build walled-in platforms of masonry, open to the sky. Known as the Towers of Silence (*dakhamas*), it is in here that the corpse is exposed, which the birds eat away. The bones crumble by the action of sun, rain and wind. The bone-dust is deposited into the large pit in the center of the tower, where all, people of different classes, at last mingle together in the bosom of Mother Earth.

The followers of Zoroastrianism, called Parsis, came to India about the eighth century A.D. They constitute a small community in India, having a population of around one lakh individuals, settled mostly in the western part. Some of their families have attained great industrial success, like that of the Tatas. Most aspects of the Parsi culture, apart from their religious rites, are like that of the other trading communities of Maharashtra and Gujarat. Since the mid-nineteenth century, Parsis have been the leaders of India's modernization. Other modernizing groups in their region and elsewhere in the country emulate their example.

INTEXT QUESTIONS 28.1

Answer the following questions.

1 What is the approximate population of Hindus in India?

2 Where are the Hindus found in the world?

3 To which civilization can the roots of Hinduism be traced?

4 Name the religion of pre-Islamic Iran.

5 Where are the followers of Zoroastrianism found in India?

28.1.3 Buddhism

Buddhism acquired a dominant position in India under the rule of Emperor Ashoka (273-236 B.C.). As a consequence of the missionary propaganda, Buddhism spread all over India. Ashoka sent his son and daughter to propagate the teachings of Buddha in different parts of India. Buddhism also embraced several communities outside India, thus becoming a world religion. By the twelfth century A.D., Buddhism was on its way out from India. In northern India, Harshavardhana and the Pala emperors provided a lot of patronage to Buddhism. But the other royal families were staunch adherents of the Brahmanical sects.

At one time, it was believed that once Buddhism had adopted the Tantric practices, it started degenerating. Today, this explanation is not held. The other reason given was that Buddhist communities were peace loving and defenseless. The monasteries were the strongholds of Buddhism. The hordes of Muslim warriors that invaded India destroyed the monasteries, leading to a crumbling of Buddhism. Another explanation is that Hinduism offered a colossal challenge to Buddhism. Many of the Buddhist ideas and practices were absorbed into Hinduism. Not only that Hinduism adopted Buddhist practices and ideology, Buddhism also adopted certain Hindu practices, thus began the process of the Hinduization of Buddhism.

Besides these, there were some internal causes that led to its decline. Buddhism was dependent upon monasteries that did not have broad popular support but relied exclusively on royal patronage. So, when royal support declined, there was a subsequent decline of monasteries. Further, Buddhist monks were more interested in their own salvation, rather than converting people to their faith.

Today, Himalayan Buddhism of direct Indian ancestry remains only in Nepal, where it is fused with Hinduism. Its priests are called Vajracharya, who are Tantric priests, and they are married persons. Because of this, this kind of Buddhism is also known as Vajracharya Buddhism. Buddhism of Tibetan origin survives in Ladakh, Sikkim, Bhutan, and also Nepal. It also survives with Tibetan refugees in India, whose settlements are in different parts.

Certain focused attempts have also been made to revive Buddhism in the subcontinent. A Sinhalese monk, Anagarika Dharmapada, founded in 1891, a society for the revival of Buddhism. The society was called the Mahabodhi Society, and one of its aims was to work towards Buddhist education. It also took the repair of Bodhgaya Temple.

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Conversion to Buddhism on a mass scale took place after Dr. B.R. Ambedkar, the architect of the Constitution of India, embraced Buddhism on 14 October, 1956 in Nagpur (Maharashtra). Along with him, thousands of men of the community called Mahars, the community to which Dr. Ambedkar belonged, were also converted to Buddhism. A community of leather-workers in Agra, called Jatavs, also embraced Buddhism a little later. These Buddhists are often known as Neo-Buddhists (or Nav Buddhists). For some inspired Buddhists, Dr. Ambedkar is 'Bodhisattva Ambedkar'. In contemporary India, Buddhists of all types constitute around 0.8 per cent of the total population.

28.1.4 Jainism

The Jains in India are a relatively small section, about one half of one per cent of India's population. They are spread in all parts of India, but their main concentration is in the states of Rajasthan, Madhya Pradesh, Gujarat, and Karnataka. Founded by Vardhamana Mahavira, who lived from 540 to 468 B.C., Jainism has exercised a significant influence on India, and the world's history.

In ancient India, both Buddhism and Brahmanism absorbed the central doctrines of Jainism of 'non-harming' and 'non-violence' (*ahimsa*) and of vegetarianism. As a consequence, both of them became the primary principles of Indian culture. During the medieval period, Jain practices and doctrines also affected the major Hindu sects. In modern India, Jains have played a remarkable role in commercial and political life. Through its indirect effect on Mohandas Karamchand Gandhi, Jainism has given the principle of 'non-violence' to the world. Hence, though the followers of Jainism are fewer in number, their impact has been tremendous.

Jains have practiced their faith for more than twenty-five centuries. They have also produced a large scriptural literature. One of the deeds of religious merit for Jain monks is to copy and preserve their manuscripts, and this is one of the reasons of a large number of scriptures that they have. The basic idea of Jainism is that the acts carried out by an individual are important for his salvation. The status one acquires by birth (ascribed status) is unimportant. Jains share a common belief in the concept of 'three jewels' (*triratna*), which are right faith, right knowledge, and right conduct. If one follows these 'jewels', then one will be able to attain liberation from the world.

Jains are the members of the four-fold organization (*samgha*), composed of monks and nuns, laymen and laywomen. The monks and nuns observe stricter discipline, but laymen and laywomen try their best to live according to the rules laid down in their scriptures. Jains must abstain from injuring life, making false speech, taking what is not given, leading an impure life, and taking food and drink at night. They also do not eat root vegetables such as potatoes, onions, garlic, or those that have

a multiplicity of seeds. Although Jains are divided into two main groups, namely Digambara and Svetambara, most of the doctrines are common to them. The basic difference between them is that the Digambara male saints (muri) are 'sky-clad', meaning they remain naked, whereas the Svetambara monks (both men and women) wear white robes. This division of Jains came into existence in 79 A.D.

Jains are divided into numerous castes. Some scholars estimate that there are certainly not less than sixty castes among Jains. Many Jains are tradespersons, but some are in other occupations as well, such as cultivation and service. Jains in South India divide themselves in four groups, headed by those who are temple priests. This priestly caste is like the Brahmin caste among Hindus, with the main exception that even these highest among Jains will interdine with all other Jains of their region. Among Hindus, members of different castes do not have inter-dining relations. Jains have also adopted the characteristics of the area where they have chosen to reside. For instance, in Gujarat, some Jain castes have taken up the system of hypergamy (*anuloma*), i.e., taking women from lower castes in marriage rather than giving theirs.

Many reform movements have arisen in the long history of Jainism. They have insisted to revive true Jain traditions and to marry within (i.e., remain endogamous). Jains have long inter-married with counterpart Hindu castes, but these reformers say that inter-marriages be arranged among Jain castes rather than with Hindus. The worship of certain Hindu deities, which has been taken up by some Jain groups, should be abandoned. These movements have been successful in some parts of India.

INTEXT QUESTIONS 28.2

Which of the following statements is true or false? Write T after the statement that is true and F after the statement that is false.

a) Harshvardhana and the Pala emperors provided a lot of patronage to Buddhism.

b) Some scholars regard Buddhism as peace loving and defenseless.

c) Twenty percent population of India is of Buddhists.

d) Jains believe in twenty-four *tirthankara*.

e) Tibetan refugees in India follow Jainism.

28.1.5 Christianity

Christianity is a monotheistic faith. Everything in it is related to the acts of mercy accomplished and inspired by Jesus. Christianity is a historical religion. It came out of Judaism. The belief of Christians is that God spoke directly and acted decisively in the life, death, and revival (resurrection) of Jesus, seen as the 'Christ'. Resurrection is a term that Christians use for the event or time when Jesus became alive again three days after his death. Jesus is seen as the chosen one of God. It is with Jesus that the history of Christianity takes its start.

Having a history of more than two thousand years, Christianity has manifested a great variety of expressions in different parts of the world. It continues to be highly heterogeneous, for its adherents are more than a billion people in different countries. In spite of this diversity, some of its principles are commonly held. Christianity believes that God has told human beings what is good for them. Anyone who comes to God must believe that He exists and He gives rewards to those who search for Him. One of the central beliefs of Christianity is that three things are everlasting: faith, hope, and love, and the greatest of all is 'love' for everything that exists in the universe. One should depend upon the Father of Jesus Christ, i.e., God, who is the source of all good in this life and in the life to come.

Christianity is of greater antiquity in India than in any other country in the world except Palestine. It is older in India than in Rome itself. Christianity came to India in two main movements, which are separated by a period of almost one thousand years. The first movement occurred in the early centuries after Christ when Christian travellers, following the trade routes, settled along the coast of Kerala. They converted the local people and established permanent groups of Christians there. The members of the various Churches of the Thomas Christians are convinced that the Apostle Thomas himself founded their church in its original form. There is reliable evidence that churches existed in India from fourth century A.D. These churches maintained their distinctiveness by retaining Syriac as the language of worship and receiving their bishops from Mesopotamia. These Christians are known as Syrian Christians.

The second movement began in the sixteenth century when Europeans gained political control over trade centers and later, over the entire subcontinent. The Portuguese occupied Goa in 1510. They regarded commerce and conversion as intimately related. Missionaries, who were professionally dedicated to converting local people, carried out the second introduction of Christianity into India.

By the end of the sixteenth century, as a result of the special privileges for Christians, a great majority of population had become Christian, members of the Roman Catholic Church. With the support of the King of Denmark, the Protestants entered the field in 1706. Expansion began in 1858 when the British government took over rule from the East India Company. Today, Christians number about three per cent of India's population.

Christian missionaries were generally against the traditional social order, i.e. caste system. However, they were not able to provide feasible alternatives. Converts were made mainly from lower castes, but even after they had embraced Christianity, their social ranking did not change. Higher castes treated them in the same way as they had treated them earlier. Not only were the lower castes converted to Christianity in certain parts, missionary activities were also active in tribal areas, especially of the north-eastern part of India. As a result, qualitative changes have come in the lifestyles of people who had embraced Christianity. The level of education is higher among them. Christian missions also provided legal help to tribals whose land had been forcibly taken away by outsiders. Many tribal languages in the northeastern part found a script in Roman because of the efforts of the missionaries. In other words, Christianity has been a source of long-lasting changes in India.

28.1.6 Judaism

The followers of Judaism are known as Jews. The ancient Indian settlements of Jews are in Cochin and Maharashtra. Both the settlements are small in number having a combined population of not more than twenty thousand individuals.

The Jews of Cochin have firmly maintained their religious identity for at least a millennium. It was around 1020 A.D. that the King of Cochin gave the Jews the right to live and enjoy privileges, such as the right to ride elephants and to go with a state umbrella, etc. Later, the Jews came to be divided into two groups – the White Jews, who were generally lighter in their skin colour and traced their kinship to the original migrants, and the Black Jews, who were dark skinned. There existed no relationship of marriage or eating food together between these two groups.

By comparison to the Jews of Cochin, those in Maharashtra are large in number. Today, these Jews are known as Bene Israel, i.e., the Sons of Israel. They live in

several Konkani-speaking villages as oil-pressers. Since oil-pressing is not a prestigious occupation, they do not rank high in their villages. As they do not work on Saturdays, they are also known as Saturday Oilmen. They observe Jewish festivals. There is also evidence that they have tried to improve upon their status by purifying their diet and prohibiting the remarriage of widows. Like those in Cochin, these Jews are also divided into White Jews, those who claim pure Jewish ancestry, and Black Jews, who are of mixed origin. The White Jews place themselves above the Black. Some scholars say that these two groups are like the two castes.

INTEXT QUESTIONS 28.3

Fill in the blanks.

a. Christinity is a ________ faith.

b. The followers of Judaism are called ______.

c. The Jews of Maharashtra are divided into ________ and ____________.

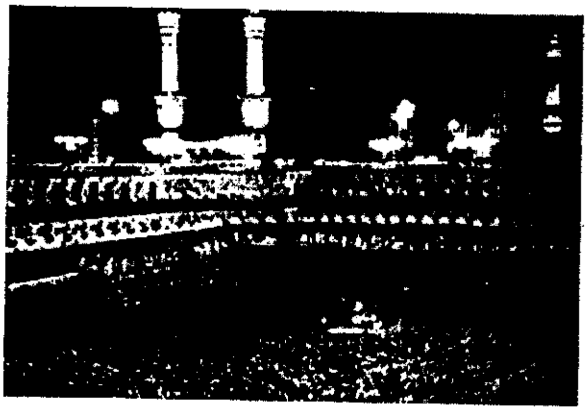
d. ______ is seen as the chosen one of God.

e. In _______, Portuguese occupied Goa.

f Many tribal communities in northeastern part of India have embraced ___________.

28.1.7 Islam

In this section, we shall provide an account of the adherents of Islam in India, who number about thirteen per cent of India's population. Besides Indonesia, India has the largest population of Muslims than is the case with any other country.



The root *slm* in Arabic means 'to be in peace, to be an integral whole'. From that comes the word Islam, which means 'to surrender

to God's law and thus to be an integral whole.' One who so surrenders to God's laws is called Muslim. The followers of Islam believe that God has revealed His message regarding how humankind should live. Through all ages, God has sent His messengers as the guides of human beings. The first Prophet was Adam. He was the first human being as well. The last in the chain of Prophets was Muhammad, the Prophet of the sixth century A.D. Some Prophets received the holy messages from God in the form of scriptures. The last such scripture was the Quran, the revealed book of Muslims.

Throughout the ages, the basic doctrine of Islam has remained the same. It was organized in Arabia in the early seventh century A.D. The three basic concepts of Islam are: the oneness of God (*al-Tawhid*), the concept of Prophethood (*al-Risala*), and the concept of life hereafter (*al-Akhirah*). The idea of Islam is summed up in the idea of 'There is no deity, but God'. It affirms God to be one and only one. God of Quran is transcendent, powerful, and merciful. There are five constituents of the Islamic faith (*iman*), namely belief in God, in angels, in revealed books, in God's messengers, and in the last day, when everything will come to an end. Corresponding to them, a five-fold practical doctrine was formulated. These five aspects constitute the 'pillars' of Islam. They are:

- Bearing witness in public at least once in one's lifetime that 'There is no God but God and Muhammad is His Prophet.' Islam's fundamental ideas are the oneness of God and the finality of the Prophet.

- Praying five times a day (before sunrise, early afternoon, late afternoon, immediately after sunset, and before retiring), while facing the Ka'bah at Mecca.

- Paying welfare tax (*zakat*) for poor.

- Fasting during Ramadan (the ninth month of the Islamic lunar year) with no eating, drinking, smoking, or sexual intercourse from dawn until sunset.

- Performing the annual pilgrimage to the Ka'bah once in one's adult lifetime provided one can afford the journey and has provision for one's family.

In India, Muslims live both in towns and villages. Some tribal communities also adhere to Islam, such as Gujars. In all social contexts, Muslims are a part of the wider units. In villages, for example, they are regarded and regard themselves as a caste (*jati*). They provide occupational services – of weavers, oilman caste, bangle sellers, waterman caste, etc. – to the other castes. They are a part of the patron-client relations, i.e., *jajmani* system. The fact that there are inter-community relations does not imply that Muslims in villages are not aware of their identity.

Muslims in Indian villages are aware of the distinctiveness of their religion. They

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permit cousin marriages. They allow greater inheritance rights to women. Also, their women have stricter rules of seclusion. Often, wherever there is a Muslim settlement, there is a mosque, where all of them, irrespective of their class and occupational differences, assemble to pray. They participate in ceremonies together, such as Id or the Prophet's birthday. Hence, even when there are separate (often endogamous) groups within Muslims, their religion brings them together, to share the same mosque and participate in community festivals. Social differentiation among Muslims has a connotation different from what it has for Hindus.

28.1.8 Sikhism

The word Sikh is derived from the Pali word *sikha* and the Sanskrit word *sisya.* Both these words mean 'disciple'. Sikhs are the disciples of ten *gurus* (teachers), beginning with Guru Nanak (1469-1539) and ending with Guru Gobind Singh (1666-1708). A Sikh is one who believes in the ten gurus and the Guru Granth Sahib, a scripture which their fifth guru, Arjun Dev, compiled in 1604. Sikhism was an offshoot of the *bhakti* (devotional) cult of Vaisnava Hinduism. Guru Nanak was the Punjab's chief spokesman of *bhakti* tradition.

Nanak was the son of a revenue official in the village of Talwandi (forty miles from Lahore). He was born in the caste of Khatris, who regarded themselves as Kshatriya. At the age of twenty-nine, he had a mystical experience, as a result of which he pronounced, 'There is no Hindu; there is no Muslim.' He rejected all social distinctions among his followers. He went on various journeys where in each one he spread the message of human equality. People in the villages of Punjab remember him in the following words: 'Guru Nanak, the King of religions, to the Hindus, a guru, to the Muslims, a saint.'

Nanak accepted most of the traditional beliefs of Hinduism, but attacked the practice of untouchability. In his thought, God is the father, lover, master, and the great giver of all gifts. God is formless (*nirankara*) and without quality (*nirguna*). He may be known by different names, such as Rab, Rahim, Govinda, Murari, and Hari. Nanak first called God Aumkara, but later referred to him as Sat Kartar (the 'true creator') or Sat Nam (the 'true name'). In Sikhism, the symbol of God is Om.

In order to create equality at the practical level, Guru Nanak established free community kitchens (*langar*) at which all his believers, irrespective of their caste, ate together. This institution of *langar* is central to Sikhism. Besides this, the institution of guruship is at the core of Nanak's religious system. No one can achieve salvation without the guru, who must be respected and consulted. But the honour given to the guru does not imply that he should be worshipped. Sikhism makes a clear

distinction between God and guru. The latter is a teacher, not an incarnation of God. Nanak called himself a 'slave and servant of god.' Beginning with him, there is a chain of the nine other gurus, namely Guru Angad (1504-1552), Amar Das (1479-1574), Ram Das (1534-1581), Guru Arjun (1563-1606), Hargobind (1595-1644), Har Rai (1630-1661), Har Kishan (1656-1664), Teg Bahdur (1621-1675), and Gobind Singh. Each one of them made his own distinct contribution to the development of Sikhism.

Nanak strongly disapproved of asceticism and putting one's body to pain as a step towards enlightenment. He propagated the vocation (*asrama*) of the householder (*grahasta*). One should spend one's time in the company of holy men (*sadh sangat*). One should repeat the name (*nam*) of God and participate in devotional song-singing (*kirtan*). Through them, one would succeed in attaining salvation.

Almost two per cent of India's population belongs to Sikhism, mainly concentrated in the Punjab. As the community of Sikhs has been highly enterprising, its members have been able to control business not only in other parts of India but abroad as well. Sikhs maintain matrimonial ties with Hindus, but assert their independent identity. The institutions of community kitchen and guruship sustain it, as we saw earlier. In modern times, Sikhs have also set up political bodies (such as Sri Gurudwara Prabandhak Committee, Akali Dal) that perform the function of creating a separate identity for them. The studies of Sikh villages point out that they comprise social units, placed in some kind of ranking, which act like castes. The place of worship (*gurudwara*) is open to all Sikhs, irrespective of their social standing, but marriages across them are rarely practiced.

INTEXT QUESTIONS 28.4

Answer the following questions.

1 What percentage of India's population follows Islam?

____

2 What is the meaning of the term Islam?

____

3 Are Muslims a part of the *jajmani* system in Indian villages?

____

4 What is the meaning of the term Sikh?

5 How many gurus do Sikhs recognize?

WHAT YOU HAVE LEARNT

- India is a multi-religious society.
- India is a secular country comprising various religions of the world, which are further divided into several sects and cults. It is not only that there are different world religions represented in India, but also, these religions are divided into several sects and cults.
- Each one of them claims a sizable membership.
- Hinduism contains in its fold hundreds of gods and goddesses, and several dozens of sects and movements.
- Muslims are divided into Shias and Sunnis.
- Digambara and Svetambara are the two groups within Jainism.
- The other religions are also similarly fragmented.
- The local religious movements have begun mainly because of two reasons. Either, they opposed the principle of social organization that Hindus held, namely caste system. Or, they emerged around a religious leader who promised a different path of salvation. The leader did not necessarily attack the caste ideology. We may think of the Osho cult (which Acharya Osho Rajneesh founded) and the cult of transcendental meditation (founded by Maharishi Mahesh Yogi) as examples of the second type.
- By comparison, the indigenous religious movements, which later became distinct religions (like Buddhism, Jainism, and Sikhism), arose as reactions to caste inequality and the denial of salvation to many groups.
- Religions entering into India (like Christianity and Islam) also attacked caste inequality and they tried to create a society in which all human beings were equal.
- These religions, whether of local or external origin, had to convert the local people for their membership. Many local communities were attracted to them. For instance, Jats were attracted to Sikhism. The members of the merchant

caste (Vaishya) were attracted to Jainism. Lower castes were attracted to Christianity and Islam, the religions in which they saw an alternative to emerge out of caste inequality.

- These religions claimed to provide equality to their members,but the reality was different. The original members avoided any interaction of food and marriage with local converts. The earlier caste relations and practices continued with the converts. So, those who were from upper castes avoided any social intercourse with the converts from lower castes.
- Sufism is an important institution that unites different communities. Both Hindus and Muslims worship Sufi saints. Along with the other saints of the Bhakti movement, they have played a crucial role in creating the composite culture of India.

TERMINAL EXERCISE

Answer the following questions. in 100-200 words

1 Give reasons for the decline of Buddhism.

2 What is the central belief of Islam?Give an account of the five 'pillars' of Islam.

3 What is the central belief of Jainism?

4 Name the sects in which the Jains are divided.

5 What are the properties of God according to Sikhs?Describe the idea of the 'community kitchen'?

ANSWER TO INTEXT QUESTIONS

28.1 1) eighty three per cent

2) Asia, Africa, the Caribkean Islands, Fiji and United Kindgom

3) Indus valley civilization

4) Zoroastrianism

5) Maharashtra and Gujarat

Notes

28.2 a) T

b) T

c) E

d) T

e) F

28.3 a) monotheistic

b) Jews

c) White Jews and black Jews

d) Jesus

e) christianity

28.4 1) Thirteen percent

2) "To surrender to God's law and thus to be a integral whole."

3) Yes they are

4) It means disciple

5) Ten Gurus

29

MAJOR SOCIAL PROBLEMS OF INDIA

Every society continues to change with time. The process of shredding the old and accepting the new dispensation creates problems of adjustment. Our country is also confronted with some major social problems.

You might have heard the term illiteracy, which Mahatma Gandhi held to be a severe blot on our culture. But unfortunately, 35 percent people of our country are illiterates even after 57 years of our independence. Literacy enables an individual to differentiate between right and wrong.

Our population has trebled after independence. This explosion has affected our development adversely.

In recent times, corruption in different walks of life has grown tremendously. This has seriously undermined our progress and social life.

You must also have seen a large number of people living in huts, in a semi-clad state and suffering from hunger and want. Thus poverty is also one of the major problems before our country.

In this lesson we are going to learn about literacy situation, population explosion, corruption and poverty as prevalent in our society.

OBJECTIVES

After reading this lesson, you will be able to:

- comprehend literacy situation in India;
- understand population explosion and its problems;
- explain corruption as an evil; and
- describe poverty and its causes.

Notes

29.1 LITERACY SITUATION IN INDIA

You might have seen people putting thumb impression in banks, post offices and at the time of casting votes. You would have also seen people approaching someone to get letters read, or written. Have you ever thought as to why they do so? The simple reason is that they are illiterate. They are neither handicapped nor sick, but they are not able to read and write. Thus, illiteracy is a curse for modern society. It leads to ignorance, superstition, deprivation and even wrong thought and action.

Literacy, on the other hand, makes one to read and write and even a blind can read and under stand. It leads to proper thoughts and action

> Literacy is ability to read, write and understand any language and illiteracy is inability to do so.

Literacy takes everyone on the road of education and development, acquire superior skill for a better life. The pre-literate or non-literate people suffer from lack of awareness of rights and duties, ignorance of healthy practices and benefits of sanitation and they cling to superstition. Such a person is unable to grasp better skills for development or act as model and guide to younger generation. There are many avenues which literacy and education open in one's life. One can learn more about scientific skills and perform his job in a better way. He can also opt for new jobs and enhance the quality of life of his family.

Now let us have a look at literacy situation in our country. As per 2001 census report, 65 percent persons of our country are literate. It means that 35 percent citizens are still illiterate. The male literacy is 76 percent against 54 percent female literacy. The present literacy situation in our country as under:

Year	Persons	Male	Female
1951	16.67	24.90	7.90
2001	65.38	75.85	54.16

As per 1991 census report among States and Union Territories, Kerala occupies top position with more than 90% literates, while the State of Bihar occupies lowest position in literacy with only 38% literates. Literacy among STs is 29% (41% males and 18% females).

Nearly one-third of world's illiterates reside in our country. Altogether, there are 19 crores of children in the age group 6-14 years in which 4 crore (25%) have not seen the face of school. Nearly 50% children leave school after enrolment. Children

of STs and SCs are worst victims in this regard. Only 29% children of SCs and STs are enrolled in school.

Poverty, high population growth, lack of awareness and improper implementation of educational development programme are responsible for illiteracy. First education policy in our country was formulated in 1960 and second in 1986, and the third in 1991. In 1992, a new National Education Policy was formulated and introduced for all children upto 14 years of age. Besides, non-formal education programme was also initiated in 1979-80. In 1994, District Primary Education programme was implemented. In 1995, Midday Meal programme was introduced to check incidence of dropouts. In 2001, Education has been brought under fundamental right of children as per 93rd constitution amendment. The central government has launched Sarva Shiksha Abhiyan with the help of parents, social workers, administrators and parents. The role of NIOS (National Institute Of Open Schooling) in spreading education and reaching the unreached, have received massive support from the deprived sections of the population.

INTEXT QUESTONS 29.1

Choose correct one from following:

i. As per 2001 preliminary census report, literacy rate in our country is –

a) 62% b) 64%

c) 66% d) 65%

ii. Female literacy rate in our country as per 2001 census report, is

a) 50% b) 52%

c) 56% d) 54%

iii. Which state of our country has highest literacy ?

a) Tamil Nadu b) Karnataka

c) Andhra Pradesh d) Kerala

iv. Which state of our country has lowest literacy?

a) Uttar Pradesh

b) Madhaya Pradesh

c) Rajasthan

d) Bihar

v. The number of illiterate children in the age group of 6-14 years in our country is:

a) 3 crores

b) 4 crores

c) 5 crores

d) 6 crores

29.2 POPULATION EXPLOSION

Populating explosion is a rapid growth of population. It reveals increase in population at an alarming rate. The growth rate of population is basically difference between birth rate and death rate. Population problem is an inevitable result of reproductive behaviour of people in a society. But this view has been rejected by the population experts. They hold that population explosion is transitory phenomena. It occurs due to rapid fall in death rate without a corresponding fall in birth rate.

> Future rate of economic progress would, inter alia, depend on our power to control population

According to them, every country passes through three stages of population transition. In first stage, both birth rate and death rate are high. So, population remains more or less stable. In villages, prevalence of traditional norms and lack of education result in high birth rate. Lack of medical facilities result in high death rate.

The second stage begins with industrialisation, which brings educational development and medical aid. As a result, there is check on death rate. Since society remains primarily, agrarian and education remains limited to few sections of the society only, attitude towards size of family does not change. So, birth rate remains high. This gives rise to population explosion. Our country is in this state of transition.

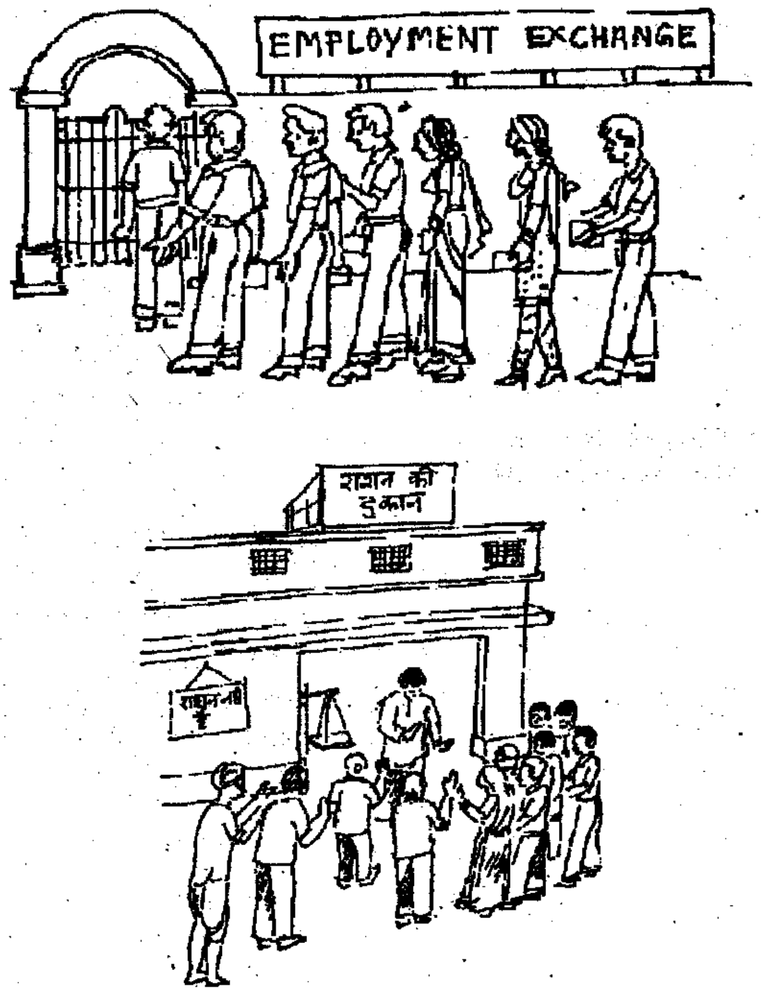
In the third stage, birth rate decline significantly due to education and adoption of birth control measures. This puts a check on population explosion.

Population explosion is one of the major issues which our country is facing. At the rate of 31 new babies every minute, we are adding 45,000 persons daily to our population. In this way, every year we have nearly 16 millions more people to feed, educate, provide shelter and find jobs for them. The growth rate of population is 2.0 percent per annum.

After China, India is the most populas country of the world. As per 2001 census preliminary report, total population of our country is 102.72 crores. 16.8% of total world's po ulation lives in our country, but land area is only 2.4% of the world. India's population has increased rapidly in 20th century.

29.2.1 Socio-Economic Problems of Population Explosion

Population explosion gives birth to a number of socio-economic problems such as lack of shelter, landlessness, poverty, illiteracy, low standard of living, unemployment, malnutrition, under nourishment, ill health insufficient infrastructure over growing migration and crimes.



Some problems of over population

Large families have created problems of housing and home-stead land. It creates the situation of landlessness due to division of land in each generation among brothers. Landlessness results in poverty. Poverty increases illiteracy because poor families send their children to work instead of sending them to schools. It comes in the way of proper nutrition and nourishment of family members. In fact, quality of life is adversely affected by population explosion. It also brings health problems. Frequent births affect the health of mother and children. It also affects feeding and nourishment processes. Rapid increase in population creates situation of unemployment and low wages. It also leads to crimes.

INTEXT QUESTIONS 29.2

Tick True or False for following statements :

i. Population explosion is increase in population at alarming rate (True/false).

ii. In population explosion, there is rapid fall of birth rate and death rate (True/false).

iii. Population explosion is transitory phenomenon (True/false).

iv. The growth rate of population of our country is 2.0 percent. (True/false).

v. India is the second most populous country of the world (True/false).

29.3 CORRUPTION

Let us examine what corruption means. Simple meaning of corruption is an act of characterless-ness, moral degradation and unlawful practices. In other words, it means earning money and positions by hook or crook, without caring for duties and responsibilities towards people, society and nation.

> Corruption is an act by someone who is ready to do dishonest and illegal things in return of money or for something else they want, or behave in a way what is considered morally wrong.

Corruption, in our country is all pervasive and omnipresent. India is largest democracy of the world. It is the second populous country of the world. India had cherished honesty , morality and also high values from time immemorial. With passage of time and fast socio-economic changes in the country, corruption has effected all walks of life.

You must have observed that a number of public servants, politician's government servants, bureaucrats, industrialists, traders, etc. have been sent to jail on corruption charges. But these punitive steps have not been able to put a check to this social evil. People still compromise with principles. It has taken away our social virtues and has made us selfish and inhuman. It has, almost, become a way of life.

Manifestation of Corruption:

In our country corruption is existing in every sphere of life. The practice of nepotism, favouritism, dowry, dishonesty, immorality and foeticide are examples of social corruption.

Payment of illegal gratification for getting work done in offices is the most common form of corruption. Making money from misuse of office and power to contest election, utilising criminals to win election, looting polling booths, giving tickets to criminals, giving bride to legislators to get required number for making and unmaking a government, etc. are political forms of corruption.

Taking bribe and commission for getting the fund sanctioned, looting public money with the trader, etc. are examples of bureaucratic and administrative forms of corruption.

Admission on donation, free degree, diploma and certificate, mass copying, leak of question papers, bribing examiners, supply of answer materials from outside and all kinds of cheating are examples of educational corruption.

Corruption prevalent in development programme is example of developmental corruption.

Smuggling, black marketing, hoarding, profiteering, food adulteration, production of duplicate items and spurious medicines are examples of commercial corruption. Corruption found in judiciary, medical institutions and service commission reveals professional form of corruption.

Raising funds in the name of building religious centres, religious discourses, performing yagya and worship, but spending otherwise, reveals form of corruption.

29.3.1 Causes of Corruption

A number of causes are associated with the prevalence of corruption in our society. Some of them are – to make illegal things legal on the basis of bribe or commission, to acquire more and more wealth and consumer goods, high aspirations from jobs, to enhance status in the society, to pay dowry, to meet expenditure on technical and higher education of children, to erect modern and beautiful house, to get

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required number for constituting and running the government, to collect money for fighting election, etc.

INTEXT QUESTIONS 29.3

Fill in the blanks with suitable words from the brackets:

(i) Corruption is making wealth through .... Acts (legal/illegal)

(ii) Corruption is prevalent in .... corners of our country (few/every)

(iii) In our country corruption .... prevalent at high places (is/is not)

(iv) In our country educational institutions are .... from corruption (free/not free)

29.4 POVERTY

Poverty is an universal problem. It is a condition of an individual in which his income is so low that he is unable to feed or provide shelter for himself and his family members. Those who do not have such income are called poor.

Poverty is also an inability to earn sufficient income to arrange two square meals a day for himself as well as family members. A sizable section of the population of our country fails to earn such income. So, they are considered to live below poverty line.

You might know that the urban poverty is the result of migration of rural people to urban areas for work and wages. They live in slum areas in unhygienic condition. Rampant unemployment is also responsible for urban poverty.

On the basis of human factor, poverty can not be measured only on economic terms. It should also be measured terms of deprivation. So, human poverty can be measured on the basis of three elements of human life – longevity, knowledge and decent standard of living. In this sense, human poverty is denial of tolerable life.

29.4.1 Causes of Poverty

Main causes of poverty are as follows:

1. **Social causes:** In our society, scheduled castes occupied lowest position. They did not posses any property. So, they remained poor for centuries,

generation after generation. Heavy expenditure on performance of social customs, traditions, rituals also make many person poor. People sell their land and property to pay dowry and perform shradha (death rituals) etc.

2. **Economic causes:** Unequal distribution of land, unemployment, low wages, and indebtedness are responsible for poverty. In our society, a number of families are landless or near landless. They are dependent on others for work and wages. They do not get work round the year. They do not bargain for their wages. They have to work at low wages. They have to take loan at high rate of interest. If they are not able to repay loan and interest, they have to work as bonded labour on nominal wages.

3. **Political causes:** Improper policies in the past are also responsible for poverty in our country. We have now opened our market for foreign countries. The production system in our country has now to match its production with them. Heavy industries have adverse influence on rural and cottage industries. Lack of proper marketing system for agricultural produce and forest produce has also resulted in poverty among agriculturists and forest dwellers. The jobs are also very few even for educated youths. Migration of rural youth to urban area for work is increasing year by year. It has created slum areas in towns and cities. Slum dwellers do not have proper house and sanitation. They live in an unhygienic condition. This affects their health which ultimately causes poverty.

4. **Religious causes:** Religious beliefs and practices also adds to poverty in our country. People spend good amount on performing religious rites and rituals. They even take loans at high rate of interest from the money-lenders. When loan and interest is not paid, they have to mortgage or sell land, ornaments and other kind of property. Those who do not have landed property have to work as bonded labour on nominal wages. All these happen because one has to follow socio-religious norms of the society.

5. **Natural causes:** Natural calamities like flood, cyclone, drought, earthquake, and epidemic, etc, cause poverty in our country. Each year some parts of our country have to face the situation of flood, or drought or cyclone. As a result of such natural causes, income of the people of the area is reduced to such an extent that they become unable to feed and cloth themselves.

6. **Physical causes:** Physical causes like disease, illness, physically handicapped, accident, suicide, death of earning member, mental illness, alcoholism and drug abduciton cause poverty in our society. These are personal causes of poverty but they ultimately affect family and society from the view point of poverty.

7. **Illiteracy:** Illiteracy is also responsible for poverty in our country. Due to illiteracy, people are ignorant and show extravagancy on the occasion of ceremonies, rituals, worship, witch doctor, etc. this leads ultimately to poverty.

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8. **Population Explosion:** It leads to division of paternal property and ultimately causes, landlessness, unemployment and poverty.

INTEXT QUESTIONS 29.4

Match the column 'A' with 'B'

A	B
(i) From the view point of income, poverty is	(a) poverty has political causes, too.
(ii) From human point of view poverty is	(b) is 43.5 percent.
(iii) Percentage of people below poverty line is in our country	(c) in sufficient income to meet both ends meals of a day.
(iv) Adult illiteracy rate in our country	(d) denial of longevity, knowledge and decent standard of living.
(v) Besides social, economic religious, natural and physical causes	(e) is 43.0.

WHAT YOU HAVE LEARNT

- Litercy situation in India reveals that 34.62 percent people are still illiterate in our country. 4 crores of children in the age group of 6-14 years have not seen the face of school. In male, literacy rate is 75.85% against 54.16% in females. Kerala is most literate state in our country and Bihar and Rajasthan are most backward from the point of view of literacy.
- Population explosion is on the increase at an alarming rate. It occurs due to rapid fall in death rate without a corresponding fall in birth rate. It gives birth to landlessness, poverty, illiteracy, unemployment, malnutrition, under nourishment, ill health and low standard of living.
- Corruption is making wealth and raising position through illegal and immoral acts. It is individual behaviour related to gain in cash and kind. Corruption is prevalent in every part of our country. It exists in social, economic, political, religious, administrative, commercial, and professional fields. Desire to become rich soon, high expectation from job, dowry, costly technical education

possession of commercial goods, political system, etc. are causes behind the prevalence of corruption.

- From the economic point of view, poverty is inability to have such income from which expenditure on both meals of a day is not met. But from the human point of view, poverty is denial of longevity, knowledge and decent standard of living; Poverty has social, economic, political, religious, natural, physical and educational causes.

GLOSSARY

Birth Rate –	Number of births per thousand population of a community.
Corruption –	giving up morality and character for gaining wealth.
Death Rate –	Number of death per thousand population of a community.
Demographic –	Related to population.
Transition –	Change.
Demographic Transition–	Population change.
Denial –	Refusal.
Family size –	Average number of family members in a community.
Human Poverty –	Denial of longevity, knowledge and decent standard of living.
Illiteracy –	Inability to read and write.
Illiterates –	Those who do not know to read and write.
Literacy –	Ability to red and write.
Literates –	Those who are able to read and write.
Literacy rate –	Number of literates per hundred population of a community.
Population –	Number of persons in a community.
Population Explosion –	Rapid increase in population.
Poverty –	Situation of not meeting expenditure on both ends meals due to very low income.

Notes

Ramification	–	Spread.
Rural poverty	–	Poverty situation prevalent in rural areas due to unequal distribution of land and low wages.
Urban poverty	–	Poverty situation prevalent in urban areas due to migration of rural youth for work and wages and unemployment in urban youth.

TERMINAL EXERCISE

1. What is literacy? Literacy rate of which state is the highest
2. What is meant by population explosion?
3. Name five socio-economic problems related to population explosion.
4. What do you mean by corruption? Name its five types
5. What is poverty? How it is different from human poverty?

ANSWER TO INTEXT QUESTIONS

29.1

(i) d (ii) d (iii) d

(iv) c (v) b

29.2

(i) True (ii) False (iii) True

(iv) True (v) True

29.3

(i) Illegal (ii) every (iii) 7th

(iv) is (v) not free

29.4

(i) a-c, b-d, c-e, d-b, e-a

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PROBLEMS OF SCHEDULED CASTES AND SCHEDULED TRIBES

Do you know what a social problem is? You might have heard this term because it is frequently used by sociologists. Our society is divided into a number of sections based on caste, age and sex. Some sections have been resourceless and powerless in comparison to other dominant sections. But when they fail to adjust themselves to the changing times, the result is social disorganization leading to social problems. Thus a discriminatory and inhuman behaviour appears in society. This gives rise to social problems in the form of deprivation. Social problems are defined as a situation that has attracted the attention of a majority of people in any community and requires immediate attention of the administration and wider community for speedy solution.

Social problems thus are a condition affecting a significant number of people in ways considered undesirable, and about which it is felt that something can be done through collective social action.

In our society scheduled castes, scheduled tribes, other backward classes (OBCs), women and children constitute deprived sections. They are denied their due rights and freedom. It should be noted that a situation becomes a problem only after people become aware of it. In this lesson, we are going to learn about problems of those deprived sections, which are known as scheduled castes and scheduled tribes in our country.

OBJECTIVES

After reading this lesson, you will be able to:

- define social problem and deprivation;
- explain untouchability;
- state the problems of scheduled castes; and
- explain the problems of scheduled tribes.

30.1 THE PROBLEMS OF SCHEDULED CASTES

Do you know who Scheduled Castes are? Scheduled Castes (SCs) are those castes which were placed at the bottom in the traditional caste system. Usually, they used to perform unclean occupations. So, they were treated as polluted or impure. The concept of pollution attached to them had made them untouchable. Various names appear for them in literature dealing with the Scheduled Castes, e.g., Shudra, Das, Chaandal, Malezhha, Untouchables and Harijans. On the recommendation of the Government of Independent India, the President in October 1950 included a number of castes as 'Scheduled Castes', in the constitution Indian Under Art. 341 (SC) and 342 (ST). With this, they enjoy benefit of development and welfare schemes. There are more than 700 scheduled castes in our country. Chamar, Dusadh, Dom, Pasi, Mehtar, Mahar, Balai, Adi-dravid etc. are numerically dominant Scheduled Castes. The schedulated castes now identify themselves as Dalit. It is the change of social norms in independent India that has elevated them to the posts of Chief minister of States like Bihar and U.P., and the President of India. SCs constitute nearly 15 percent of total population of the country. Punjab, Himachal Pradesh, Haryana, Uttar Pradesh, West Bengal, Bihar, show a maximum concentration of SCs. Uttar Pradesh, West Bengal and Bihar each have a scheduled castes population exceeding ten millions. The state of Punjab has 29.6 percent and the state of Himachal Pradesh has 21.2 persent SC population. In fact Indo-Gangetic plain alone has 51 persent of total SC population in the country. The mountainous regions of U.P., HP., all north-eastern States, Karnataka and Maharashtra have low concentration of Schedule Castes. SCs have been given reservations in educational institutions, jobs, state assemblies and the Parliament.

We can understand the problems of Scheduled Castes under the following three sections:

a) Problem of untouchability (pollution)

The Scheduled Castes had to perform such unclean occupations as carrying night soil and dead animals, cleaning urinals and cattle shed, washing clothes and

performing certain duties at places of cremation. These occupations were treated as polluted or impure. So, people performing these occupations were treated as untouchables. On account of the practice of untouchability traditionally the Scheduled Castes had to suffer from the following types of disabilities.

1. **No physical contact:** The persons belonging to untouchable Scheduled Castes did not participate in village meeting and worship. They lived in a separate hamlet. Their children did not attend school and play with children of higher castes. They had to play drum to pass through village streets.
2. **Ban on the use of common wells and tanks:** The members belonging to Scheduled Castes were not allowed to use common village wells and tanks for fetching water. They had separate wells and ponds or depend on the courtsey of some are to pour water in their kitchens.
3. **Prohibited from entering the Temple:** The Scheduled Caste persons were not allowed to enter the temple for offering worship. They were not supposed to hear religious discoursces, offer prayer, and study religious texts.
4. **Did not receive service from other occupational castes:** Priests, artisan castes, dhobi (washer man) and dom (death ritual performer) did not render their services to the persons of untouchable castes Scheduled Castes.
5. **Non-acceptance of cooked food:** The food cooked by so called (Shudras) Scheduled Castes was not accepted by higher castes. Water from the hands of Scheduled Castes was also not acceptable.
6. **Status incongruence and dependence proneness:** Persistence of stigma of untouchability and the Constitutional status of scheduled castes were not congruent. They were dependent upon others for livelihood and survival.

b) Problem Poverty Generated by

The Scheduled Castes were deprived of their economic rights. So they remained poor and dependent upon others. The problems associated with the poverty of Scheduled Castes are as follows:

1. **Material Deprivation**: The Scheduled Castes were not allowed to have house, land, animals, ornaments ,etc. So, they were deprived of material possessions.
2. **Landlessness:** The Scheduled Castes did not own land for the purpose of residence and agriculture. They lived in huts erected on the land of the master and worked as agricultural labour as good as a bounded labour.
3. **Educational Backwardness:** Due to deprivation and poor socio-economic condition, the Scheduled Castes did not attend school and remained backward educationally. After independence, schools have been thrown open for them.

Notes

But it has not been possible to enroll all children of SC in schools.

4. **Employment and Government Service:** After independence, some of them have been employed in government jobs like sweepers, watchman, peons etc. Now, some of them have received higher education and are well placed. But majority of them survive as agricultural labourers, where they are exploited in the payment of wages.

5. **Indebtedness and Bonded labour:** A majority of families of Scheduled Caste are not in a position to take two meals daily. So they have to take loans for the purposes of consumption. Banks do not give them loan for it. They have to take loan from their employers at a high rate of interest. Because of their indebtedness, their inability to pay the capital with interest, they end up becoming bonded labourers. They lose freedom of all kind and receive nominal wages.

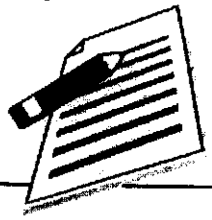
6. **Health and Nutrition:** The house of a SCs may not have window, urinal, latrine and drain. They live with cattle in the same room. They discharge urine and night soil on the street. They throw cow dung, ash and domestic waste in the street. They do not have pucca wells and hand pumps for drinking water. They live in unhygienic conditions. Because of poverty, they are often victims of malnutrition and undernourishment.

7. **Atrocities:** The Scheduled Castes have to face problem of atrocities. Their houses are burnt; their animals, goat and chicken are snatched away, women are subjected to humiliation. They are beaten mercilessly. They are also murdered and killed in groups. These are the forms of atrocities to which they are subjected to when they dare to resist and demand their social, economic or political rights.

C) Untouchability (Offences) Act 1955

Article 17 of the Constitution of India declares abolution of untouchability. An Act untouchability (offences Act 1955) was also promulgated declaring untouchability an offence. This Act has banned the practice of untouchability in the matters of employment, drinking water supply, offering worships, services in tea shop and hotels, journey by bus or train, use of public places, meeting of Gram Panchayat, refusing to sell goods or rendering services and admission in hospital. The Act has made the practice of untouchability punishable in the form of fine and punishment.

The untouchability (offences) Amendment and Miscellaneous Act 1976 has enhanced the punishment. For first time offence, minimum and maximum imprisonment are one month and six months respectively. The minimum and maximum fines are Rs. 100 and 500 respectively. For second time offence the fine is of Rs. 200 to 500 and imprisonment of six months. For third and subsequent



offences, imprisonment is of one year and fine of Rs. 200 to 10,000. But in spite of all such prohibitive measures, untouchability is still being practised. In rural areas, it is still a social reality. In urban areas too, it is prevalent, at least at the mental level.

INTEXT QUESTIONS 30.1

i) Deprivation is .... rights and freedom the poor and dependents (providing/snatching away)

ii) Scheduled Castes performed .... occupations (clean/unclean)

iii) Scheduled Castes had to suffer from a number of disabilities due to .... (touchability/untouchability)

iv) Food cooked by Scheduled Castes was .... by higher castes (accepted/not accepted).

v) Scheduled Castes used water of .... wells and pond (common / private)

30.2 THE PROBLEMS OF SCHEDULED TRIBES

Have you heard about the Scheduled Tribes? Scheduled Tribes are those communities who are outside the caste system of our society. They live in hills, forest and coastal and desert areas, and even on islands. They have their own culture and social organization. They also had their own political system. In course of time, some of them have adopted Hinduism, Islam and Christianity. Tribal art, dance and craft still have an intrinsic value polygamy and both monogamy are prevalent among tribals. But some tribals also practice polyandry, for example, Toda and Khasa of Jaunsar Bawar. A large number of tribal societies are patrilineal, but matriliny is also prevalent among few tribes like Khasi, Jaintia and Garo. The traditional economy of tribals is characterized by gathering, hunting, fishing, shifting cultivation and agriculture. They have their weekly markets called haat. Previously, they practiced barter, but now money has become medium of exchange. The traditional economy of tribals is for subsistence, not for profit.

There are around 461 Scheduled Tribes in our country. Among them, 75 most backward communities have been identified as Primitive Tribal Groups (PTGs). Identification of PTGs has been made on the basis of low population, low literacy and pre-agricultural technology. STs represent approximately 8 percent population in our country.

Most of the Scheduled Tribes today are followers of tribal religion, Hinduism, Buddhism, Islam and Christianity. The adoption of other religious faiths has forced them to give up tribal customs, traditions, festivals, art, dance, etc. A number of tribal cultural traits have become extinct or are in disuse, for example, the institution of Akhra and youth dormitory. The marriage of tribal girls with non-tribal boys is also taking place. Entry of outsiders in to tribal areas and division of tribals in to different religious group has resulted in the identity problems. Culture contact, industrialization and urbanisation have also resulted in loss of tribal ways of life. They are also demanding autonomy of the region in which they live and employment of local people in employment and jobs.

1. **Problems Related to Forest:** In the forests, STs lived, enjoyed hunting, gathering and shifting cultivation and artefacts made from forest-material. But forest policies and regulations have snatched away traditional rights of S.Ts. over forest. Due to this, economic activities of tribals like food gathering, hunting, shifting cultivation and cottage industry have been affected adversely. It has brought the question of existence before a number of tribes living in forest based economy.

2. **Problem of Agriculture:** Some tribals practice agriculture and are known as agricultural tribes such as Munda, Oraon, Ho, Santhal, etc. Agricultural lands of tribals are located near the hills or at foot hills and forest. Lands cultivated are known as are Don (downland) and Tanr (upland). In Donland good variety of paddy are cultivated by wet cultivation method. But in Tanr land maize, mille, marua arahar, Tisi, Mustard etc. are sown by dry cultivation method. There is no assured means of irrigation. So, cultivation of Rabbi crops and Garma crops is negligible. In this way, agriculture too does not provide them employment round the year. It also does not provide sufficient food for the family round the year. Agricultural crops are sometimes destroyed by wild animals. PTGs. Gond. Bhil Mina, Santhal; Oraon and Munda etc. are numerically dominant tribes of our country.

As ST, they avail benefit of development and welfare programmes of the state. Special programme called Tribal Sub-plan has been introduced in our country in the Fifth Plan period, which is still going on.

Scheduled Tribes are found in Himalayan region, Middle India, Western India, South India and Island region, Nearly half of the total tribal population reside in

Middle Indian region comprising four states viz Madhya Pradesh, Chhatisgarh, Jharkhand, Orissa and West Bengal. 12 States/U.Ts have more than one million tribals. The states Punjab, Haryana, Delhi and Union territories of Chandigarh and Pondichery do not have any tribal population. Six States, Madhya Pradesh, Chhatisgarh, Maharashtra, Orissa, Jharkhand, Gujarat and Rajasthan have more than five million tribals each. Madhya Pradesh with Chhatisgarh alone has 15.4 million tribals, i.e. 22.7% of entire tribal population of the country. Manipur state with 94.75% has a maximum percentage of tribal population while U.P. has a minimum percentage (only 0.21%) of tribal population in the State. Bhil, Mina, Gond and Santhal each have more than three million populations. STs enjoy benefits of reservation in educational institutions, jobs, state assemblies and Loksabha.

3. **Land Alienation:** Right from the British days, the tribal lands have been acquired for road, railways, offices, colonies, market, hospital, post office, etc. The outsiders, contractors and money lenders have also purchased lands of tribals. Marriage of tribal girls with non-tribal also resulted in land alienation. Rich tribals are also purchasing the land of poor tribals. In this way, land alienation has resulted in landlessness among tribals. The State enforced tenancy laws to protect landlessness of the tribals e.g. the Chotanagpur Tenancy Act 1908 and the Santhal Pargana Tenancy Act 1948. But even these laws have not been able to prohibit the incidence of land alienation in tribal areas of Chotanagpur.

4. **Indebtedness and Bonded Labour:** Earning daily wages are only a means through which a good number of tribal families are surviving today. But as labourers, they do not get work round the year and the payment is neither regular nor proper. As a result, a majority of them are not in a position to meet both ends. Naturally, they have to take loan from the Mahajan at a high rate of interest. When they express inability to repay their loan and interest, they are made to repay it by working as bonded labour at nominal wage.

5. **Problem of Health and Nutrition:** Through the practice of food gathering and hunting, tribals were able to get nutrient like vitamins, minerals, protein, carbohydrate, etc. But ban on hunting and gathering coupled with the depletion of forests has resulted in malnutrition and under-nourishment. The income of majority of tribal families is not enough to feed family members properly. This

keeps them in the state of semi starvation. The environment in which they live is also unhygienic. These affect their health adversely. They visit the local traditional healers for seeking a cure of their ailments. Lack of money does not allow them to visit private clinics or even public hospitals for their treatment.

6. **Lack of Communication:** The tribals live in remote areas. Hence, one has to face a great problem in commuting. It takes much time for news related to welfare and development to reach them. As a result, they are not conscious of their rights and ignorant of a number of development programmes.

7. **Migration and its Effects:** The STs have to migrate at different places inside the State or outside the State for work and wages. They go to work at construction sites, brick-kilns, small industries, agriculture, etc. As migrant labour, they are exploited and oppressed. They do not get wages as per the Minimum Wages Act, revised by the Government from time to time. They have to work for long hours.

8. **Lack of Education:** A good number of tribal families have to struggle hard to maintain their existence. For them, bread is more important than education. Our Government has opened Ashram schools for them. But it has not been possible to enroll their children. Enrolled children too have to work in their houses, adding to the problem of absenteeism and dropouts from the schools. The case of female illiteracy is more acute. Literacy and education is higher in converted tribals than non-converted ones.

9. **Displacement of tribals:** S.Ts. have to face the problem of displacement for the establishment of major industries, thermal power and hydraulic projects. For setting up HEC at Ranchi, Bokaro Steel City, Jamshedpur Industrial Complex, Patratu Thermal Power, Durgapur, Bhilai and Rourkela Industrial Complexes, tribal villages had been acquired and the tribals displaced. They were given compensation money and covered under the rehabilitation schemes. They neither received compensation money nor were rehabilitated properly. Some of their families became extinct and some are leading a dismal life in slum areas.

10. **Problem of Identity:** The Scheduled Tribes are conscious of their identity since the British period. They had organised movements against zamindars, Jagirdars and British rule, in the form of revolts. Chotanagpur in the then Bihar state had witnessed Maler revolt (1770), Ho revolt (1821), Great Kol revolt (1831), and Santhal revolt (1855). The tribals also took part in the freedom struggle of 1857.

INTEXT QUESTIONS 30.2

Write true of false for following:

i) Scheduled Tribes are mostly found in plain areas (True/False)

ii) The largest concentration of STs population is in Central Indian region (True/False)

iii) Hunting and gathering was economic activities of tribals (True/False)

iv) Low land is called Don (True/False)

v) Tribals have to face the problems of land alienation and displacement (True/False)

WHAT YOU HAVE LEARNT

- Scheduled castes were integral part of our society but on account of their engagement in unclean or impure occupations, they were treated as untouchables. They were deprived of their rights and freedoms. They suffered from a number of social disabilities.
- Scheduled Tribes were not an integral part of caste system. They were indigenous people who lived in hilly, forest and coastal areas. They lived in forest and lands situated around and in forest.
- Scheduled Castes were made poor because they were not allowed to have house, land, domestication of animals, and material possessions. Scheduled tribes were made poor by land alienation and displacement due to the establishment of towns, industries, big projects ,etc.
- For Scheduled Castes and Scheduled Tribes a number of poverty alleviation and welfare programmes have been launched by the Government, but they are still backward educationally and economically.

TERMINAL EXCERCISE

1. Define social problems. Give examples. (100 words)
2. Explain Deprivation. (100 words)
3. Define untouchability? Enumerate five disabilities related to it? (200 words)

Notes

4. Who are scheduled castes? Name five problems related to their poverty.
5. Who are Scheduled Tribes? List their five important problems.

ANSWER TO INTEXT QUESTIONS

30.1

I) Snatching away ii) unclean iii) untouchability iv) Not accepted v) private

30.2

I) false ii) True iii) True iv) True v) True

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PROBLEMS OF OTHER DEPRIVED SECTIONS

In the previous lesson, we have learnt about the problems of two such sections of our society which have been listed by the President of India as Scheduled Castes and Scheduled Tribes. In this lesson, we are going to learn the problems of other deprived sections of our society, viz. the OBC (Other Backward Classes), women and children.

OBJECTIVES

After reading this lesson, you will be able to:

- learn the problems of Other Backward Classes (OBCs);
- learn about the problems of women; and
- learn about the problems of children.

31.1 THE PROBLEM OF CHILDREN

CHILD IS THE FATHER OF MAN. The foundations for life-long learning and human development are laid in the most crucial years of early childhood. An opportunity of early childhood development determines the present and future of a nation. The Constitution of India has laid down certain specific safeguards to ensure their survival, protection and development.

In day-to-day life, you might have seen children going to schools wearing school uniform. On the other hand, you would have also seen children in semi-naked

Notes

state and picking up rags in the street. Their parents never care for their food, clothing and education. Have you ever thought as to why these children do not go to school? The simple reason is that they come from families which are below poverty line. For them, food is more important than education. They can survive without education, but cannot survive without food. They struggle hard to maintain themselves and give some support to their family.

We can state the problem of children under the following sections:

a) **Girl children:** A girl child has to suffer discriminatory behaviour in our society. Being girl, she is deprived of educational opportunities. The girls may not be enrolled in school. Rather, they are engaged and trained in household works, specially in rural areas. They do not go to school and compromise with their fate as an assistant to mother in the house of father. After marriage, they perform their duty as housewife in the house of husband.

   According to a belief prevalent in some sectors, based on myth of our society, the marriage of a daughter must be held before puberty. This belief encouraged child marriage. Child marriage also deprived girls of their educational rights. Child marriage resulted into motherhood at an early age. It created several health problems including early motherhood and maternal mortality.

   Another belief prevalent in rural India is that the education of girls creates complexity in the settlement of marriage. As such good number of parents get their daughter married soon after matriculation.

   The girls of the poor families have not only to perform work in the house, but they have also to earn wages as maid servant and child labours. They are exploited physically as well as economically by their master, contractors, agents, etc.

   The girl children are also sold in poor families of our society. For the poor families, girls are a source of income. Affluent people purchase girls for working as maid servant, kept, and in some cases also as marriage partners.

   It is generally said that the period of childhood is full of pleasure. But for the girl children in rural India, it is a period of neglect, abuse, exploitation and oppression. No one looks after the health of a girl. Only when the problem becomes acute, she is taken to a doctor or hospital.

   Thus we observe deprivation and discrimination of a girl child in food, education and health care.

b) **Street Children:** Some children of poor families come to towns and cities in search of work. They do some small work like boot polish, as helpers garages, newspaper hawker, etc. They also find out such work where there is not need

of any capital, for example rag picking and begging. These children have to face the problem of accommodation. They cannot hire house or rooms in big cities due to high rent. As a result, these children have to spend day and night in the street. So, they are known as street children or rag pickers. Specially during the night, they use public places like railway station, bus stand, garden and park etc. for their stay. According to an estimate, five lakh children live on the street in the cities of Bangalore, Mumbai, Calcutta, Delhi, Hyderabad, Kanpur and Madras.

These street children do not have any guardian to guide or control them. They are free to do anything. As result, they fall victims of intoxicants like Biri, Cigarettes, tobacco, Ganja, Bhang, liquor etc. Intoxicants spoil their health and life. These children also fall victim of sexual exploitation. The street children come in contact with the criminals of the cities. They are trained in picking pockets and stealing goods from the public and crowded places. The street children when caught in connection with crime, are sent to jail. In jail, they come in contact with veteran criminals. In this way, they also become criminals in late life.

From the above account, we come to understand about the following points related to the street children:

1. These children are run away or trapped children.
2. They are orphans or separated from the families.
3. These are victims of poverty, illiteracy and malnutrition.
4. These children are also victims of physical and sexual oppressions.
5. Theri made of working is disorganized and episodic.
6. They generally perform unskilled labour.
7. These children make encroachment on government land and are uprooted time to time.
8. In bad company, these children start taking liquor and drugs which spoil their health and life.
9. They are also involved in crimes and are sent to jail.

c) **Child labour:** You might have seen children earning wages at an age when they are expected to attend school. They belong to age group of 5-14 years They generally come from families below poverty line. Their parents do not have sufficient means or income to feed and cloth them, so their parents send them to earn wages, in place of sending them to school.They are known as child labours

The employment areas of these child labour are hotels, domestic servants, carpet industry, dye industry, bangle industry, lac industry, foot-bread industry, leaf plate industry, papad industry, flour industry, biri industry, mines, firework industry and car garage ceramic industry etc.

Poverty, illiteracy, absence of earning member in family, exploitation and opression by land owners, inhuman treatment by parents, temptation to earn more money and buy consumer goods, low payment to parents, no regular work to parents, landlessness etc. are the main reasons behind the persistence of child labour.

The child labour has to face a number of health problems because they have to render labour in unhygienic condition. They are found to be suffering from asthma, T.B., respiratory track infection, burning, arthritis, eye disease, ear disease, skin disease siliconsis, neroloical problems and sexual diseases. They have also to face the situation of accident and death. The child labour are abused physically by the owners, contractors and agents. They do not resist because they are afraid to lose employment. Frequent sexual abuses make them abnormal.

Child labourers are profitable for the masters because they work peacefully and for more hours per day. Child labourers are paid low wages. They are not paid as per Child Labour Act.

In India, nearly one-third part of the population is represented by the children below 14 years of age. Their number is nearly 30 crores. Our country occupies first position in the number of child labour in the world. But the percentage of the child labour in the total population of the country is only 5.2. In India 88.64 percent child labours are found in rural areas, and 11.36 percent child labourers are found working in urban areas.

Child labour (Prohibition and Regulation) Act 1986 has considered the child labour to a person who has less than 14 years of age but earns little wages. The Act has prohibited child labour to work in Railways and its campus, Biri making, carpet making, cement production, weaving, dyeing and printing of clothes, preparation of explosive materials, lac industry, soap industry, leather industries and building construction. The Act has decided 6 hours as the maximum hours of service rendered by a child labour per day with a rest period of half an hour. The Act has forbidden services of child labour from 7 P.M. to 8 A.M. In the Act, there is provision of one-day holiday per week. Keeping of employment register and age certificate of child labour have been made mandatory. The offenders are liable to punishment in the form of fine and imprisonment. In case of first time offence, the imprisonment is of two months to one year and a fine of Rs. 10,000 to 20,000 or both. For second time offence, the imprisonment is six months to two years.

INTEXT QUESTIONS 31.1

Match the following A with B:

A	B
a. Girl children have to	a. implemented in 1976.
b. Girl children in poor families .	b. are called child labour
c. Street children are	c. suffer from discriminatory behaviour
d. Persons earning wages below the age of 14 years.	d. are also sold getting money.
e. Child labour (prohibition and Regulation) Act was	e. run away, orphans and trapped children

31.2 THE PROBLEM OF WOMEN

In your family you would have such kin as mother, sister and grand mother. After marriage you would have such kin as wife and daughter. These kin are women on the basis of sex status. In every society, women constitute nearly half the population. It is also true with our Indian society. In our country, male-female ratio as per 1991 census is 929. It means that sex ratio is not balanced. It is unfortunate that women are denied equality with men and are deprived of their rights and freedom.

Women are the custodian of our family traditions and culture. Mothers are the first teacher in the family. In our literature, we find them as incarnation of Lakshmi, the Goddess of wealth. But in practice, we find them deprived of the right of inheritance and possession of any kind of property. We hear that wherever women are worshipped, the gods and goddesses reside. But in practice, we find that women are subjected to torture and violence.

We can explain the problem of women under the following sections:

a) **Gender Discrimination:** Sex is a natural thing. For the continuation of family, lineage, inheritance succession and community the importance of both sexes is equal. But it is unfortunate that sex has been a basis of discrimination in our society. A majority of communities in our country, excepting some tribal groups, are patrilineal. In patrilineal society, lineage, clan, inheritance and succession

are patrilateral. In this type of family, son continues family name from one generation to the next. Girl is treated as other's property (*Parayadhan*).

Due to different value associated with both sexes, gender discrimination is prevalent in our society. The most unfortunate scene is involvement of women in the discriminatory behaviour against women. Generally birth of son is celebrated. When a woman becomes widow, she does not have that prestige as she had earlier. But when a man becomes widower, he does not lose anything.

b) **Domestic violence:** When man and woman are bound together as husband and wife to reproduce children, they lay the foundation of a family. But it is very unfortunate that majority of women have to face the situation of domestic violence. Domestic violence takes place in the form of torture, beating, poisoning, burning, drowning and rape. It is not that domestic violence is prevalent only in rural areas, but it is also prevalent in urban areas. It is found not only in S.Cs, S.Ts and O.B.Cs, but also in the upper castes. So, the incidence of domestic violence on women is above caste religion and region. According to Human Development Report 1995, two-third of the married women has to face domestic violence. The UNICEF Report 2002 puts the number of domestic violence more than that. India has witnessed a 278 percent increase in domestic violence from 1989 to 1999.

In our society, domestic violence on women has existed since time immemorial. But in recent years there has been tremendous increase in domestic violence due to the temptation towards consumer goods. This has added fuel to the incidence of domestic violence.

In order to protect women from the incidence of domestic violence, there is a need to formulate effective Act. Our Government has prepared, protection from the Domestic Violence Bill (2001). But this Bill is being opposed by the women organizations due to weaknesses in the Bill.

c) **Dowry:** You would have heard the term dowry at the time of marriage in your family or neighbourhood. Dowry is payment in cash and kind to the family of bridegroom by father of bride at the time of marriage. The payment of dowry was prevalent in upper castes previously. But now-a-days, the demand and payment of dowry have entered almost in every section of the society in one form or the other. Modern education has played significant role in increasing the rate of dowry. The more the educated the boy, higher is the demand of dowry. Involvement of women in the demand of dowry is most unfortunate.

Giving dowry on own's will is different from taking dowry by force. Each family has a budget for the marriage of a daughter. Every family has a wish to send its daughter to a family so that she could live happily. But when the

demand of dowry exceeds its budget, it feels helpless. Another inhuman behaviour is demand of dowry even after marriage.

In our country 4215 dowry deaths were reported in 1989. They have increased to 6699 in 1999. It is very unfortunate that seven thousand married women have to meet dowry deaths each year in our country.

Our Government is fully aware of this unlawful and inhuman behaviour prevalent in our society. The Government has made Dowry Prohibition Act, 1976. According to this Act, giving and taking dowry have been made punishable in the form of fine and punishment. When the Act came into force, some dowry givers and takers were punished. But dowry was not eradicated. In recent years, temptations for wealth and consumer goods have made the demand and payment of dowry more complicated, exploitative and oppressive.

d) **Exploitation:** Women are subjected to exploitation due to socio-cultural practices and poverty. They are exploited in inheritance, possession of property, disposal of property, ornaments and mode of payment. They cannot sell the property of husband. When she becomes widow, the husband's brothers provide her only food. When she demands a share in the husband's property, she is abused, beaten and in few cases killed, too.

Women belonging to the S.Ts, S.Cs and some O.B.Cs families are major work force in agricultural and unorganized sectors. But they are discriminated in the mode of payment. They do not get equal wages for same types and hours of work. They get less than their male counterparts. They are also not paid as per minimum wages Act revised from time to time by the government.

e) **Awareness of Legislation for Women:** Our Government was aware of domestic violence, gender discrimination and exploitation of women. Some attempts were also made during the period of British rule in this regard. Sati was prohibited in 1829. Slavery was banned in 1843. Child marriage was forbidden from 1929. Widow Remarriage was legalized in 1856.

After independence, Special Marriage Act, 1954, Hindu Marriage Act 1955, Hindu Succession Act 1956. Termination of Pregnancy Act 1971 and Anti Dowry Act 1976 have been passed to improve the condition of Indian women. The Hindu Marriage Act 1955, legalizes a marriage between Hindu, Sikh, Buddhist and jain. It permits inter-caste marriage, and marriage between relations who are prohibited under traditional Hindu law. It provides right of divorce to wife equally. Hindu Succession Act 1956 provides equal right of inheritance to daughters. Anti Dowry Act 1976 has made giving and taking of dowry punishable offence in the form of fine and punishment. The marriage of girl before 18 years of age is punishable offence. Sexual harassment at work place has been banned by the Supreme Court.

But majority of women of our country do not have knowledge about these Acts. They know some of the Acts, but then are restricted only to the inheritance and succession. The attitude of women towards these Acts is also not positive. Want to provide equal right to women. They want to establish control over women through different prohibitions and taboos. Tardy source of knowledge also comes in the way of exploitation in different forms.

INTEXT QUESTIONS 31.2

Tick True or False for the following:

i) Daughters enjoy the inheritance and succession rights in patrilineal family. (True / False)

ii) Domestic violence on women is above caste (True / False).

iii) Giving and taking dowry is punishable offence as per anti dowry Act 1976. (True / False).

iv) Women labourers are exploited in mode of payment (True / False).

v) Majority of women are aware of Act related to prohibition of their exploitation and deprivation of rights (True / False).

31.3 PROBLEMS OF OTHER BACKWARD CLASSES

Do you know who are the Other Backward Classes? In our caste system all castes do not occupy equal position. There are several castes whose position in the caste system was in the middle, i.e. in between higher castes and lower castes. Most of them had traditional occupations. They used to render service to other castes under Jajmani system. They were known as agricultural, trading or artisan castes. All castes whose position in the caste system was below the upper castes but above the lower castes, have been termed, politically and Constitutionally, the Other Backward Classes following the report of the Mandal Commission.

Previously, only Scheduled Castes and Scheduled Tribes were given the benefit of 22.5 percent reservation in Central Government jobs. A 27 percent reservation for Other Backward Classes (O.B.Cs)in Central Government Jobs was introduced on the recommendation of Mandal Commission. The demand for the reservation of seats in Government jobs by the O.B.Cs got momentum in early seventies. In 1979 B.P. Mandal Commission was instituted in 1979. The task of this Commission was to identify O.B.Cs and to suggest the percentage of reservation for O.B.Cs in Government jobs. The Commission submitted its report in 1980. The commission

in its report suggested 27 percent reservation of posts in Government jobs for the O.B.Cs. The Commission also identified 3743 castes as O.B.Cs.

The Mandal Commission's report was implemented in 1993 with the concept of (creamy layer). Thereafter, O.B.Cs emerged as powerful political force in our country. They captured power in the states like U.P. and Bihar.

In 1999, the Vajpayee Government has added 127 more castes under the categories of O.B.Cs. Thus, the total number of castes under O.B.Cs has gone upto 3920. It is a reality that the benefits of reservation have been availed more by the castes of Annexure II. So political attempts are being made to divide the castes of O.B.Cs into three categories; namely, most backward, more backward and backward. But this has not been possible as yet.

We can identify main problems of the O.B.Cs as follows:

1. **Lack of Interaction:** In villages, O.B.Cs live in separate hamlet. The children of upper castes do not have interaction with the children of O.B.Cs. There is also no interaction between women of higher castes and O.B.Cs. The younger generation of O.B.Cs take it ill because they are also advanced now economically and educationally. This leads to a conflict between forward castes and backward castes.

2. **Dependency on Higher Castes:** It is true that the Backward Castes of Annexure. The economically and educationally advanced castes are not dependent on higher castes for their livelihood. But a good number of extreamly backward economically and educationally backward casts of Annexure-I are fully dependent upon higher castes for their livelihood especially in rural areas. They work as casual labour. They also render services under jajmani system.

3. **Problem of Share-cropping:** Undoubtedly, a good number of O.B.Cs of Annexure-II own sufficient land. But it is also true that a majority of O.B.Cs of Annexure-I are marginal and small farmers. They do not have sufficient land for cultivation. They take land from higher castes for share-cropping. They do cultivation by labour of their family members and do the exchange of labour with the neighbouring families for it. But, as share-croppers they have to renew tenancy each year. The declaration of the government to implement Share-Cropping Act (land to tillers) has snatched away even this facility from

them. The backward – forward caste conflict has also made many O.B.Cs labourers from share-croppers.

4. **Indebtedness:** There is no doubt that the O.B.Cs of second category are well to do. But the O.B.Cs of Annexure-I are poor. They feed and cloth their family members by wage labour and little land they own. Naturally, they are not in a position to meet their various needs from their income. So, they have to take loan from the land owners, or money lenders. They take loan for the purpose of, marriage, festivals, death ritual and feast etc. They have to pay heavy interest on loan. When the loan plus interest is not repaid, they have to repay it by working as bonded labour.

5. **Health and Nutrition:** Majority of castes of O.B.Cs under the Annexure-I live in unhygienic condition. They do not have proper house to live. Their houses do not have urinal, latrine, kitchen, drain and window. In the same room, they live with cow, buffalo and goat. They use street for urinating and defecation. They clean utensils outside their houses. They do not have clean wells and hand pumps for drinking water. Such unhygienic environment affects their health adversely. As they are not well off economically, they are not able to provide nutrition to their body properly. Many of them are below poverty line.

INTEXT QUESTIONS 31.3

Fill in the blanks with suitable words from brackets:

i) O.B.Cs occupy ____________ position in caste system (middle/lower)

ii) O.B.Cs of Annexure-I are ____________ developed economically and educationally (less/more)

iii) Mandal Commission was instituted in ________ (1979/1989)

iv) Mandal Commission's report was implemented in ______ (1990/1993)

v) Majority of O.B.Cs of Annexure-I are ____________ (Zamindars / Marginal and small farmers)

WHAT YOU HAVE LEARNT

- O.B.Cs occupied a middle position in caste system. They were mostly tenant cultivators and dependent on higher castes. But to day, they have emerged

powerful politically. O.B.Cs of Annexure-I are less developed educationally and economically, so the benefit of reservation is taken away by O.B.Cs of Annexure-II.

- Women constitute nearly half of the population of our society. But in spite of their numerical strength, they are dependent upon men. This dependency leads to their deprivation of rights and freedom. They are subjected to gender discrimination, domestic violence, dowry death, and exploitation.
- Children are backbone of society and childhood is regarded as most joyful stage of life. But poverty has forced a good number of children to survive as street children and child labour. They do not go to school and struggle hard for their survival.

TERMINAL EXERCISE

1. Who are the O.B.Cs? Write about Annexure-I and Annexure-II (200 words).
2. Name five types of gender discriminations prevalent in our society? (200 words)
3. What is dowry? Why it is an evil social practice? (200 words)
4. What is domestic violence? What are causes of domestic violence prevalent in our society? (200 words)
5. Name four problems of girl children (200 words)
6. Who are street children? What are their problems?
7. Who are child labourers?.

ANSWER TO INTEXT QUESTIONS

31.1 a-c, c-e, d-b, e-a

31.2 (i) False (ii) True (iii) True (iv) True (v) False

31.3 (i) Middle (ii) Less, (iii) 1979 (iv) 1993 (v) marginal and small farmers.

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STATUS OF WOMEN IN INDIAN SOCIETY : A SOCIO-HISTORICAL PERSPECTIVE

*F*or a sociological understanding of women's status it is important to keep in mind social institutions such as class, caste, family marriage and kinship in rural and urban India. Students are advised to brush up the reading material on these institutions before studying this lesson.

In the year 1950, the Constitution of India came into existence. It not only declared that men and women are equal, but also prohibited any kind of discrimination against women. What message does this convey to you; that men and women are equal! Is it not? Then you might start wondering why is it necessary to talk about status of women, in particular. Yes, it is true that in our constitution provides that men and women should have equal opportunities. The movement for gaining equal opportunities has a history of more than two centuries. Due to the efforts of social reformers, women's movements and the Constitution of India, hurdles to women's liberation have been removed. But in reality, the obstacles to the emancipation of women have not all been eliminated. This is because, many of the problems, which women have been facing, are not yet solved. Women have been facing problems for several centuries. It is not easy to find exact answers to questions such as:

- When did women start losing their status?

  Or

- Who was responsible for this situation?

With the help of available sources of information we can try to construct a picture of the way the status of women saw ups and downs during different periods of history. In fact, tracing the status of women in India from a historical perspective is not an easy task because systematic documentation (*records of facts*) on the position of women in different social groups at different points of time began only recently. Using authentic (*reliable*) sources of information an attempt is made in this lesson to analyse the status of women during different periods of history. We have divided these into three major periods: ***Ancient, Medieva and, Modern***.

OBJECTIVES

After studying this lesson you will be able to:

- identify the different periods in history through which our society passed;
- state the position of women during the Vedic and Epic periods;
- describe the status of women during the period of Dharmashastras;
- visualize the situations of women during the Medieval age;
- explain what changes took place in the position of women during the British period;
- analyse the position of women in India after Independence;

To understand the status of women during different periods of time we will have to go through each period separately. Let us begin with the ancient period.

32.1 STATUS OF WOMEN DURING THE ANCIENT PERIOD

Status of women during the ancient period is presented under four broad sub-periods listed below. These, however, do not follow a chronological sequence. Ancient Indians are changed with a lack of historic sense. They did not write history as it is written today.

i) The Vedic Period
ii) The period of the Epics
iii) The period of Jainism and Buddhism
iv) The Age of Dharmashastras

32.1.1 The Vedic Period

The earliest known source of information available about ancient India is the Rig Veda. The period between 1500–1000 B.C. is identified as the early Vedic or the

Rig Vedic period. Though we can not clearly state that this age was characterized by total equality between men and women, it is evident from available data sources that many liberal attitudes and practices pertaining to women existed during this period. Women took part in religious and social activities and they had some freedom to choose their partner in marriage. Marriage was not compulsory for women. The daughter was not considered a liability or an unwelcome guest in her parental household. Girls would also be initiated into Vedic studies.

The Rig Vedic Aryans were patriarchal. The position of a husband was considered superior to that of his wife. Polygyny was permissible. A widow was permitted to marry as is demonstrated by the prevalent practice of a widow marrying the younger brother of her deceased husband. In short, it can be said that to an extent women in the early Vedic Period lived in a liberal social atmosphere.

32.1.2 The Period of the Epics

Dated broadly to twelfth century B.C., the Mahabharata is older than the Ramayana, believed to be dated to fifth century B.C. Do not we all know the story of Ramayana and Mahabharata? The two great epics, Ramayana and Mahabharata have played key roles in moulding (*shaping*) the ideology (*beliefs*) of Hindus as well as their attitudes towards women. It thus becomes important to discuss the portrayal of women in the two epics when we are discussing the status of women. The two great epics Ramayana and Mahabharata have a strong influence on Indian society. Even today girls are being brought up to follow in the footsteps of Sita, the wife of Rama. Sita is considered the ideal Hindu woman because she surrendered all her personal desires and followed Rama to the forest. On the other hand, Draupadi the central female character of Mahabharata is a woman who exhibits a greater sense of independence and courage. Sita of Ramayana and Draupadi of Mahabharata are well known today. In spite of their subjugated status vis-a-vis their husbands, they are universally respected and have become role-models. The self imposed blindness of Gandhari as a mark of respect of her blind husband did not lower her status as a queen. In fact, she gives out the message that a respectable wife is one who humbles herself vis-a-vis her husband. Ancient India's march to civilisation was accompained by the growth of social discriminations.

INTENT QUESTIONS 32.1

Answer the following Questions in One Sentence

1. Which period of the Vedic age is known as the early Vedic period?

2. Name the two great epics.
3. What imposed blindness on Draupadi?

Notes

32.1.3 The Period of Jainism and Buddhism

Jainism and Buddhism took roots around the 6th century B.C. Both the religions emerged as potent religious reform movements. The post-vedic varna divided society and the ritualistic domination of the priestly class of the Brahmanas led to the emergence of Jainism and Buddhism as protest movements. Jainism emerged as a religion distinct from Hinduism. Though it recognised the existence of the gods, it placed them lower than the Mahavira (Jina). Jainism made the first serious attempt to mitigate the evils of the varna order and the ritualistic vedic religion. Women were admitted to the religious order and could give up family life to become ascetics. During the time of Mahavira, a large number of women drawn from different backgrounds joined the monastic order. In Jaina literature there are references to women who had achieved remarkable success as ascetics. Buddhism did not recognise the existence of god and soul (atman). This was a kind of revolution in the history of Indian religions. It appealed to the common people. It particularly won the support of the lower orders as it attacked the varna system. Buddhism permitted women to participate in religious discourses and seek membership in *Sangha*. Many women monks composed verses, which came to be known as *Therigatha*.

The high status, women enjoyed during the early Rig Vedic period, gradually started deteriorating in the late Vedic period between 1000 and 500 B.C. Women began to be confined to the household. Because of the importance given to values such as *purity* (*ritual cleanliness*) and *pollution* (*ritual impurity or contamination*) women began to be considered impure during certain periods of their life. They were kept away from many religious and social occasions. Lineage began to be traced in the male line and sons were the sole heirs to family property. As the economic and social status of sons began to rise, the position of women saw a steep decline. The strong belief of the day was that only a male heir could save his parents from the cycle of rebirth. Since a daughter left her parental home after marriage, it was the son who was left with the responsibility of caring for parents in their old age. This further added value to the sons.

A woman's place was the home and her primary responsibility was to bear sons and ensure the continuity of the family lineage. A husband's rights over his wife were total and he had the freedom to go for another marriage, if his wife failed to beget sons. A woman was kept constantly under male control and lost her right to seek knowledge. Over a period of time, marriageable age was also lowered.

Though there was a general decline in the status of women in the post Rig Vedic

Notes

period. But there were still instances of women intellectuals who showed great scholarship. *Gargi* and *Maitreyi* are the most well known women scholars of this period. There are also references to women studying the Vedas and going through initiation rituals. But by and large the position of women went on witnessing a steady decline and reached an all time low during the age of the Dharmashastras.

32.1.4 The Age of Dharmashastras

During the age of Dharmashastras codes of conduct, which served as the base for prescribing behaviour norms also for women were evolved. These belong to a large body of secular literature, compiled in 500–200 B.C. This period saw the exclusion (*leaving out*) of women from both economic and religious sphere. Since education was virtually denied to women they had to be dependent on men for their survival and maintenance. The concept that women were inferior to men gained ground and women were pushed to a state of utter despair and ignorance. This period was also characterized by consolidation of religious customs and caste system assuming rigid proportions.

The Dharmashastras prescribed codes of conduct, which regulated not only family life but also life in society at large. They also prescribed punishments for violation of these codes of conduct. The two most important authoritative law codes of this period were *Manu Smriti* and *Yagnavalkya Smriti.* Manu Smriti upheld the view that a woman did not deserve freedom at any point of time in her life (*Na Stree Swatantramarhati*). Manu's view was that 'a woman, in her childhood is dependent on her father, in her youth on her husband, and in her old age on her son'. This view of Manu was not just a theoretical idea but also a practice followed in toto by the society of that period. The same Manu also said that 'where women are respected, there the Gods delight'. This is a statement, which is in clear contradiction of his pronouncements about women not deserving any freedom.

Yagnavalkya laid down that parents who did not get their daughters married before they attained the age of puberty would be committing an unpardonable sin. The Dharmashastras planted the impression that an unmarried woman could never attain salvation from these worldly obligations if she remained single. As a result, marriage came to be considered an unavoidable ritual for a woman. While girls had to be married at a very tender age no such restrictions were imposed on men. The husband was even given the right to enforce the obedience of his wife by resorting to physical punishment.

During the period of Dharmashastra, child marriage was encouraged and widow marriage looked down upon. The birth of a girl came to be considered an ill omen and many parents went to the extreme extent of killing their female infants. The practice of Sati became quite wide spread because of the ill treatment meted out to widows.

It was during the period of the Dharmashastras that the status of women completely deteriorated. Women led a life of total subjugation (*subordination*) and had virtually lost all hopes of emancipation (*freedom*). This situation more or less continued until the 19th century when the social reform movements launched a struggle to improve the conditions of women.

INTEXT QUESTIONS 32.2

State whether the following statements are 'true' or 'false'

1. The Dharmashastras prescribed codes of conduct.

   True False

2. Yagnavalkya said that a woman does not deserve freedom at any point of time in her life.

   True False

3. Buddhism did not permit women to participate in religious discourses.

   True False

4. During the late - Vedic period women's status began to decline.

   True False

32.2 THE MEDIEVAL PERIOD

The 11th Century saw the emergence of Islam, which created hopes of promoting the interests of the oppressed groups, but it also introduced certain values and practices, which did not help to enhance the status of women or emancipate them from their bondage. The system of ***Purdah*** (***using a veil to cover the head / face / entire body / mostly remaining indoors***), which was generally prevalent among royal families, nobles and merchant prince classes prior to the advent of Muslims spread to other classes also. These customary pratices of the upper castes, particularly the twice born castes were considered as the practices of all Hindus. The lower castes gradually adopted upper castes customs. The strict observance of purdah resulted in the seclusion of women from men who did not belong to their family and also the world outside.

Marriage was a contract among the Muslims and it was a man's prerogative to divorce his wife. In a system, where there was no provision for payment of alimony (*maintenance after divorce*), the wife was left to fend for herself. Among the

Muslims marriage, divorce or inheritance questions are decided as per the provisions contained in the Muslim Personal Law (*Shariat*). Even today, in the absence of a uniform civil code, Shariat governs Muslim family life. The fact that a large number of Muslim women have still not been able to access opportunities for education leaves them at the mercy of rigid patriarchal values and practices.

During the medieval period, practices such as polygyny (*the marriage in which a man has more than one wife*), *sati*, child marriage, ill-treatment of widows already prevalent during the Dharamashastra age gained further momentum. The priestly class misinterpreted the sacred texts to their advantage and created an impression that all these evil practices had religious sanction. Since women were denied the right to education and kept away from participation in life outside the home, they could neither know the reality nor question the existing practices.

32.3 THE MODERN PERIOD

The modern period began with the onset of the 19th century. The British came to India in 1600 A.D. For nearly 200 years in their East India Company incarnation there was no real effort made to address questions of social inequality or social oppression. Social evils such as *sati*, suppression of widows, denial of the right to education for women, and child marriage flourished unchecked. With the dawn of the 19th century an era of change began and it was during this period that many efforts were made both by the British rulers and progressive sections of Indian society to put an end to social evils.

The Modern Age can be classified into two periods. These are:

i) The British period (1800-1947).

ii) The Period after Independence (1947- till date).

Let us start with the British Period first.

32.3.1 The British Period

The British set in motion an era of social reform when they imposed a ban on the inhuman practice of *sati* (*the practice of self or forced immolation of a widow on the funeral pyre of her husband*) in the year 1829. The famous social reformer Raja Rammohan Roy's fight against *sati* received a positive response from the then Governor General Lord William Bentick who took the lead in enacting the *Sati Prohibition Act*. Religious fundamentalists and traditionalists put up a stiff resistance to this Act by claiming that the British government had meddled with a custom sanctioned by religion. But the voices of reason prevailed and the British government refused to withdraw the Act. However, a distinction was made between

voluntary *sati* and forced *sati*. Also, the passage of this Act did not put an end to the practice of *sati*.

British government and reformer Raja Ram Mohan Roy try to put ban on the inhuman practice of Sati

Because of the ban on widow marriage and lack of opportunities for education, women who were rescued from the practice of *sati* had to undergo a great deal of suffering. Many widows preferred to die, because life held no meaning for them.

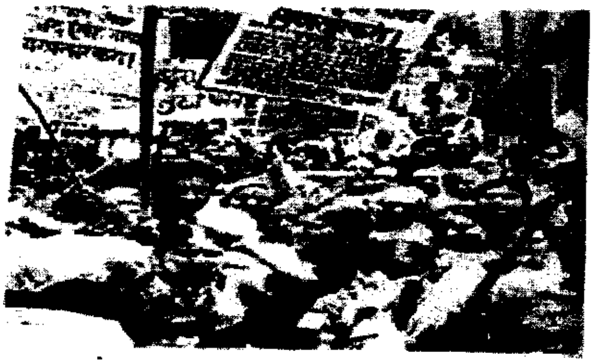
It was this plight of the young and tortured widows that moved West Bengal's great reformer Ishwar Chandra Vidyasagar, who led the movement for lifting the ban on widow marriage. Due to his efforts the *Widow Remarriage Act of 1856* was passed. Though there was no significant increase in the number of widow marriages, the passage of this Act paved the way for ending a longstanding oppressive custom. Social approval of widow marriage was also not forthcoming immediately. Vidyasagar had to often bear the wrath (*anger*) of hostile fundamentalists, who did not even hesitate to hurl physical assaults on him for his role in lifting the ban on widow marriage. But the great scholar and a truly progressive human being, that he was, Vidyasagar went ahead with his progressive reforms. The role of Vidyasagar in promoting the cause of women's education also deserves special mention.

The social reform movement, which started in West Bengal, spread to other parts of India too. Jyoti Ba Phule the great reformer from Maharashtra dedicated his life for the cause of women. He started a school for girls in 1848 and in 1852 established the first school for Dalit girls. He also supported widow marriage and started a home for protecting the children of widows. Women's education got a fillip (*boost*) in Maharashtra from Maharshi Karve who was a pioneer in establishing educational institutions for girls and women. This period saw immense philanthropic (*humanitarian*) activity by many Indians in different parts of the country.

There were also a number of other progressive pieces of legislation during the

British period, prominent among these being the *Child Marriage Restraint Act of 1929*. Many of the woes of women were rooted in child marriage. Leave alone child marriage, there were even infant marriages. The Act of 1929 fixed the minimum age at marriage for girls as 14 years and for boys as 18 years. Harbildas Sarda took the initiative in leading the campaign for increasing the age at marriage and in recognition of his role the Act also came to be known as the Sarda Act. Today the minimum age at marriage for a woman is 18 and for a man, 21 years. These changes were brought about by the Child Marriage Restraint (*Amendment*) Act, which was passed in 1976.

The pre-independence era of the twentieth century was also remarkable for one more reason. The large-scale participation of women in the freedom movement both as visible and invisible freedom fighters was a standing testimony not only to their courage but also their capacities. Gandhiji, under whose leadership women participated in the nationalist movement opposed such practices as child marriage and dowry. 'Swaraj without social reform was not a meaningful proposition' was Gandhiji's view.



Women participating in the national freedom movement

The British period saw the rise of social reform movements which took up the issue of gender inequality, primarily by passing laws that removed barriers to women's emancipation. Though wide spread changes did not take place, the stage was definitely set for launching a struggle for creation of a gender just society (*a society in, which laws give equal treatment to men and women. In cases relating to women courts must give judgments in such a way that the interests of women are protected*). Independence brought new hopes and led to the creation of departments and launching of schemes, meant exclusively for improvement in the status of women.

INTEXT QUESTIONS 32.3

Choose the correct Answer:

1. In which year did the British government pass the Sati Prohibition Act?

   a) 1829 b) 1830 c) 1856 d) 1880

2. What is the name of the reformer whose name is associated with the Child Marriage Restraint Act of 1929?

   a) Harbildas Sarda b) Dayananda Saraswathi

   c) Ishwar Chandra Vidyasagar d) Raja Rammohan Roy

3. Who among the following said 'Swaraj without social reform was not a meaningful proposition?

   a) Gandhiji b) Lokmanya Tilak

   c) G. K. Gokhale d) Sardar Patel

4. Who started the first school for Dalit girls in Maharashtra?

   a) Maharshi Karve b) Jyoti Ba Phule

   b) Dr. B. R. Ambedkar d) Pandita Rama Bai

32.3.2 The Period after Independence

After India got her independence the Constitution of India laid the foundation for creating a social order where men and women are treated as equals. While Article 14 of the Constitution conferred equal rights and opportunities on men and women. Article 15 (1) prohibited discrimination against any citizen on grounds of sex. The Constitution, through Article 15 (3) also laid down that the state can make special provision for women. According to Article 16 (2) no citizen shall be discriminated against in respect of any employment in office under the state.

The Directive Principles of State Policy prescribed that:

i) Men and women equally have the right to adequate means of livelihood.

ii) There is equal pay for equal work for both men and women.

iii) The health and strength of women workers cannot be abused.

iv) Provision should be made for securing just and humane conditions of work and for maternity.

A number of laws were also implemented for liberating women from oppressive social customs and protecting their rights. Prominent of these laws are as follows:

i) ***The Hindu Marriage Act, 1955*** (This Act made monogamy compulsory and created a provision for divorce. It had prescribed the minimum age at marriage as 15 years for a girl and 18 years for a man).

ii) ***The Hindu Succession Act, 1956*** (This Act confers property rights on women; but the provisions of the Act applied only to self-earned property and equal share is not guaranteed for women in ancestral property).

iii) ***The Dowry Prohibition Act, 1961*** and the subsequent amendments of ***1984*** and ***1986*** (As you will read in the lesson : Some Problems of Women).

iv) ***The Maternity Benefit Act, 1961*** (This Act grants maternity leave with full pay for 135 days to women who have completed 80 working days in a given job and prohibits the dismissal or discharge of a woman during the leave period. This Act extends to factories, mines, plantations, shops and establishments where 10 or more persons are employed).

v) ***The Equal Remuneration Act, 1976*** (This Act provides for payment of equal wages for men and women for equal work).

vi) ***The Indecent Representation of Women [Prohibition] Act, 1986*** (This Act prohibits indecent presentation of women in advertisements and media campaigns and makes it a punishable offence).

Besides the Acts referred to above, there are also many legislations such as Hindu Adoption and Maintenance Act of 1956, The Immoral Traffic Prevention Act of 1956 amended in 1986, The Family Courts Act of 1984 and The National Commission for Women Act of 1990 have been passed after the country became independent.

Constitutional provisions and a series of laws have actually paved the way for bringing about major changes in the lives of women. Though women have been enfranchised, their age-long social subordination continues to prevail in many forms. In the 55 years following India's independence, the position of women on different indicators of development such as education or life expectancy has improved considerably, but there are still gaps in such areas of access to health care or work participation. There are yet several causes for worry.

Let us start by taking a look at sex ratio. Sex ratio refers to the number of females per 1,000 males. Table 1 will give you information on how many women there were/are per 1,000 men during the different census periods.

India's sex ratio, which stood at 972 women per 1000 men in 1901, had declined

Notes

to 927 per 1000 by 1991. However, in the 2001, census there has been only a slight improvement to 933 per 1000 men. There are also wide variations between different states. Kerala is the only state in India where there are more women than men. The sharp decline in the number of female infants (0-12 months) and girl children (1-6 years) in almost all the states of the country is a cause for concern. Life expectancy at birth for females increased from 23.3 in 1901 to 61.8 years by 1997 and this indeed is a heartening development. Improved access to health care and lower fertility ratios in some states are predominantly responsible for this phenomenon. But this happiness is taken away, when we realize that maternal mortality (*death of mothers in child birth*) rates have increased from 424 per 100,000 live births in 1992 to 540 in 1998. It is estimated that 80,000 women die every year in India during childbirth. The fact that even today only 34 per cent of births take place in medical institutions and lack of access to safe ante-natal care are primary causes for death of mothers during childbirth. Early marriage, frequent childbirths, poor nutrition and burden the of household work take a heavy toll on women's health.

Table 1: India's Sex Ratio

Census Year	Male	Female
1901	1,000	972
1911	1,000	964
1921	1,000	955
1931	1,000	950
1941	1,000	945
1951	1,000	946
1961	1,000	941
1971	1,000	930
1981	1,000	934
1991	1,000	927
2001	1,000	933

*** Source: Census of India Reports of Different Decades Table 1.1**

Female literacy increased from 39.42 per cent in 1991 to 54.16 percent in 2001 (*an increase of nearly 15 per cent in a span of 10 years*). In fact, it is only

during this period that a visible rise took place in the number of literate women. The data in Table 2 will show you that in the 50 years after the country became independent female literacy increased only at a marginal pace.

Table 2: Literacy Rates in India

CensusYear	Persons	Males	Females
1951	18.33	27.16	8.86
1961	28.31	40.40	15.34
1971	34.45	45.95	21.97
1981	43.56	56.37	29.75
	(41.42)	(53.45)	(28.46)
1991	52.11	63.86	39.42
2001	65.38	75.85	54.16

Note: Literacy figures for Census of 1951, 1961 and 1971 applied to persons of five years of age and above. From the Census of 1981 literacy percentages are being calculated for persons of 7 years of age and above. Figures in brackets for 1981 indicate literacy rates in the five years and above age group.

Sources: NIPCED, Statistics on Children in India, 1992.

Annual Report 2001-2002, Department of Women and Child Development, Government of India.

Improved access to education has helped many women overcome the obstacles to their illiteracy. An increasing number of women are now getting opportunities for not only acquiring skills but also enhancing their income earning capacities. In spite of the increase in the percentage of literacy, there are differences among states in making use of educational opportunities. While states like Kerala, Maharashtra, Goa, Mizoram, Tamilnadu and many of the northeastern states and the Union territories have recorded a significant rise in literacy, states like Rajasthan, Jharkhand, are still on the lower side. It is also true that school drop out rates rise sharply in higher primary and high school levels. This is primarily due to the emphasis being given for preparing girls for shouldering family responsibilities. In spite of the programme of free compulsory primary education being in existence for nearly fifty years, a large number of girls are not able to make use of these opportunities on account of domestic burdens and economic constraints.

Work participation rates for women are still very low. It is only 23.3 for females as against 57.6 for males. Only 17 per cent of women workers are in organized sector (*those jobs protected by labor laws*) employment, while most women work in low paid and over worked jobs.

While the law tightens its hold on offenders responsible for incidence of violence against women, in actual practice cases of violence against women are also on the increase. This is indeed a disturbing trend, which cannot be taken lightly. However, it is also true that there is growing awareness among women of their rights and there is a strong women's movement, which has been addressing questions of gender inequality and gender injustice. But, the movement for women's emancipation has to touch the lives of larger sections of India's population if there has to be a real change in the position of women.

INTEXT QUESTIONS 32.4

Choose the Correct Answer:

1. The Hindu Marriage Act of _________ created a provision for divorce.

   a) 1956 b) 1955 c) 1976 d) 1961

2. What is the sex ratio in India as per 2001 census?

   a) 927 b) 933 c) 960 d) 929

4. The female literacy rate according to the Census of 2001 is ________%.

   a) 54.16 b) 56.37 c) 53.45 d) 52.11

5. The only state in India, where there are more women than men is ________.

   a) Goa b) Kerala c) Sikkim d) Tamilnadu

WHAT YOU HAVE LEARNT

The status of women in India has been presented as existing in different periods of Indian history. These are 1. Ancient 2. Medieval and 3. Modern.

Ancient Period

- During the early Vedic period women enjoyed a relatively higher status. They could receive education and choose their marital partners. Evil practices such,

as sati, child marriage or ban on widow marriage did not exist.

- The two great epics Ramayana and Mahabharata have a strong influence on Indian society. Even today girls are being brought up to follow in the footsteps of Sita, the wife of Rama. Sita is considered the ideal Hindu woman because she surrendered all her personal desires and followed Rama to the forest. On the other hand, Draupadi the central female character of Mahabharata is a woman who exhibits a greater sense of independence and courage.

- During the period of Jainism and Buddhism women were treated with far greater respect than they were during the later Vedic period. Both these religions gave opportunities for women to participate in religious activities. Women could come out of their homes to seek religious knowledge.

- In the late Vedic period a gradual decline took place in the status of women. This was primarily due to the increasing importance given to sons as the carriers of family lineage and inheritors of the family property. Women began to be confined to the domestic sphere.

- Manu Smriti and Yagnavalkya Smriti, the two most well known Dharmashastras laid down codes of conduct, which placed heavy restrictions on woman's mobility and freedom. Evil practices such as early marriage, denial of education, ban on widow marriage and Sati relegated women to a position of total subordination.

Medieval Period

- The medieval age saw the rise of Islam in India. Owing to the practice of *purdah* women remained in a state of physical and social isolation. Since Muslim Personal Law governed rights of divorce, inheritance or maintenance, Muslim women too suffered heavily. Many Hindu women adopted *purdah* too. *Jauhar* or mass *sati* was also widely practiced by Rajput women.

Modern Period

- Though the British came to India in the beginning of the 17th century, they started taking initiative for introd ing social reforms only in the 19th century.

- Due to the efforts of Indian social reformers such as Raja Rammohan Roy, Ishwar Chandra Vidyasagar and Harbildas Sarda, the British passed Widow Remarriage Act, the Sati Prohibition Act and Child Marriage Restraint Act. Women's education also received great support from Indian reformers in the 19th century.

- After India became independent, the Constitution of India conferred equal rights on women and men with a view to abolish gender discrimination.
- The Government of India implemented a number of laws for liberating women from oppressive social customs. These include laws relating to divorce, inheritance, equal wages, maternity benefits etc.
- Though significant improvements have taken place in the position of women in the 50 years following independence, women continue to suffer from problems such as illiteracy, violence and ill health.
- It is true that a number of laws have been passed to change the conditions of women. But the culturally prescribed roles for men and women, project women as weak and submissive individuals. People generally tend to follow the gender role models. Changing attitudes towards women is also very important, if their overall position has to improve.

TERMINAL EXERCISE

Answer the following questions in 200-300 words.

1. Explain the status of women during the early Vedic period.
2. What were the factors responsible for the decline in the status of women during the period of the Dharmashastras?
3. Explain the main features of the social reform movements during the British period.
4. Discuss the impact of legislation on women's status in independent India.

GLOSSARY

1. **Child Marriage Restraint Act:** The Act, which was passed in 1929 fixed 14 years as the minimum age at marriage for a girl and 18 years for a boy. The Hindu Marriage act passed in 1955 raised the minimum age at marriage for a girl to 15 years. In 1976, the Child Marriage Restraint Act was amended and the minimum age at marriage was raised to 18 and 21 years, respectively for girls and boys.
2. **Dharma Shastras:** The religious texts, which prescribed Codes of Conduct.
3. **Epics:** The two epics are Ramayana and Mahabharata.

4. **Medieval Age:** The period between 1100 and 1700 A.D. This age also saw the emergence of Islam.

5. **Patriarchy:** The system, which upholds the superiority of a male. In a patriarchal society, the oldest male member is the head of the family, the lineage is traced through the male line and males enjoy the right to property inheritance. Women's identities are traced through men in a patriarchal social set up. Feminists see patriarchy as a major cause of women's oppression.

6. **Rig Vedic Age:** The period of the Rig Veda is also known as the early Vedic age.

7. ***Sati*:** The customary act of self-immolation of a widow on the funeral pyre of her husband. The decision was either voluntary or forced.

ANSWER TO INTEXT QUESTONS

34.1

1 Rig Vedic Period.

2 Ramayana and Mahabharata.

3 Her loyalty to Dhrishrashtra.

34.2

1 True

2 False

3 False

4 True

34.3

1 1829

2 Harbildas Sarda

3 Gandhiji

4 Jyoti Ba Phule

34.4

1 1955

2 933

3 54.16

4 Kerala

33

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GENDER DISCRIMINATION AND GENDER EQUALITY

In Lesson number 10 you learnt about the status of women in India during different periods. Though the Constitution has removed the obstacles to liberation of women, gender discrimination still exists in different social institutions. As a result women in India are not able to enjoy an equal status. In this lesson you will see how gender discrimination is responsible for such a situation.

Imagine these scenes:

1. You are waiting for a bus at the bus stop and a young man takes out a knitting needle and wool and starts knitting. A schoolgirl who is also waiting for a bus climbs a tamarind tree to look for raw tamarind.
2. A couple lives in your neighbourhood. The husband stays at home and takes care of their two-year-old daughter and manages other household chores while the wife works in a bank as a manager.

Do these events surprise you? Have you heard people reacting to these incidents by saying?

i) Oh, look at this man knitting a sweater, as if he were a woman.

ii) Being a girl 'see how she is climbing a tree'!

iii) Is not this man a 'house husband'? Being a male, he should have gone out to work, while his wife stayed back at home to take care of the child and do all the housework. And look at that woman, does she not feel guilty about leaving her little child behind and make her husband toil hard?

What is so unique about these scenes/events that people have to express their surprise or pass such comments? Why cannot a man knit or a girl climb a tree? What is wrong if a man stays at home and takes responsibility for child care and house work? Why cannot a woman give full time attention to her career? These images seem to surprise people because they are contrary to the practices, which they usually see in society. No law has laid down that men and women should only do or should not do certain types of work. It is our culture, which has built many stereotype (*typical*) images of men and women, and over a period of time most people have come to accept it as the right image. Simply because men and women have different biological roles to perform, it is being interpreted that they have to behave differently. This misconception will be clear if you understand what is meant by the term 'gender' and how these gender differences are actually constructed by society and not inborn.

OBJECTIVES

After reading this lesson, you will be able to:

- clarify the meaning of the term gender;
- differentiate between the terms ***gender*** and ***sex***;
- explain the meaning of gender discrimination;
- describe the ways by which gender discrimination is practised in different social institutions;
- analyse the phenomenon of gender discrimination from a feminist point of view; and
- discuss the meaning of gender equality and the ways by which it can be achieved.

33.1 MEANING OF THE TERM GENDER

If you turn the pages of an English dictionary and look for the meaning of the word gender, you will find it defined as 'being male or female'. Another usage of the term gender is that it is applied when classifying nouns as masculine, feminine or neuter. But the two above mentioned usages of the term gender are too simplistic. The word gender cannot be used to refer to biological differences between males and females. That difference is best described by using the word sex. In other words, the term sex refers to the biological characteristics by which human beings are classified as male and female. Gender, on the other hand, refers to the social, cultural and psychological characteristics by which human behaviour is categorized as 'masculine' or 'feminine'. The term gender is used in sociology to refer to the differences society posits in categorising human beings as masculine and feminine. Is there then a difference between the words male and female and masculine and

feminine? Yes. Read the following sentences carefully.

Gender is not determined by an individual's biological characteristics, but by how society looks at the roles of men and women. In other words, gender is socially constructed.

Sex is determined by differences in biological characteristics.

The following examples will help you to understand the differences between gender and sex.

Example 1: It is not a man who gives birth to a child but a woman. This is because a woman has the organ uterus or the womb, in which a baby develops before birth. Since a man does not possess this organ, he can not give birth to a baby. This act of a woman giving birth to a baby and a man not being able to do that can be explained by the differential biological characteristics, which males and females possess. This difference can be understood by using the word sex.

Example 2: A boy falls down while playing with his friends in the school ground. He is hurt badly and starts crying. Instead of giving him first aid, his friends start teasing him by saying 'Aye! Look at him crying as if he is a girl. Go and get him a frock and bangles so that he can wear those and be a girl'. Why should a boy not cry? When there is physical or mental pain, human beings tend to give an expression to this pain by crying. It is more of a human reaction than a male or a female reaction. If a girl or a woman cries, it is accepted as a perfectly normal thing for her to do but if a boy or a man cries, it is considered unnatural behaviour. A man not crying or a woman crying has nothing to do with their differences in their biological characteristics. This is the way society has come to allocate (*assign/ distribute*) roles to them. Characteristics such as courage, strength, and independence are attributed to boys. Girls are supposed to be timid, weak and dependent. Such socially (*attributed*) masculine or feminine characteristics can be understood by using the term gender.

Activity: Identify two activities, where you notice gender differences in your day-to-day life. Write a note of 250 words on how you can counter these gender differences. (The Study Centre has to take care of this 'Learning through Activity' exercise. This should be a Teacher Marked Assignment)

33.2 GENDER DISCRIMINATION-MEANING

It is true that men and women are biologically different, but keeping this as a base can the two sexes be treated differently? All children in the age group 6-11 years must be in primary school, but why do we find more boys than girls in schools? Is

not education as important for a girl, as it is for a boy? Why should a girl be kept away from school and forced to work at home, while her brothers attend school regularly? Why should only a girl child do all the housework and her brothers be spared from this burden? It is this differential treatment (*act/practice of treating men and women differently*) of males and females in our society, which is called gender discrimination. A girl or a woman is denied an opportunity not because she is incapable or incompetent but because she is a female. In talking about status of women it is gender discrimination that is borne in mind.

33.3 HOW DOES GENDER DISCRMINATION OPERATE IN OUR SOCIETY?

Seema and Sameer are applicants for a job in an engineering firm. Both have passed their engineering examination with distinction. In fact, Seema stood first in her University. She performed very well in the interview. But, it was Sameer and not Seema who was given the job. Seema was really upset about this and went and questioned the manager of the firm. 'Did I not do well', she asked. The manager's reply was like this – 'Yes, you did well. In fact your performance was better than that of Sameer. We preferred him because he is a male. You might leave the job when you get married, and even if you remain here, you will ask for maternity leave, when you have children. We cannot afford to loose you or sanction leave'. Seema did not get this job only because she is a woman. It was not her ability that mattered, but the imagined fear of the employer that she may either leave the job or seek leave, which actually took away her chance. If Seema did not have the required qualification, she need not have been given the job, but even though she was the most suitable candidate, she was denied this opportunity. This is a clear case of gender discrimination.

Gender discrimination is prohibited by the Constitution of India

Gender discrimination was prohibited by the Constitution of India vide Article15 (1) when it declared 'The state shall not discriminate against any citizen on grounds only of religion, race, caste, *sex*, place of birth or any of them'.

INTEXT QUESTIONS 33.1

Answer in one Sentence

1. What is gender?

____

Notes

2. What is Sex?

____

3. What is gender discrimination?

____

4. Which article in the Constitution of India prohibits gender discrimination?

____

33.4 GENDER DISCRIMINATION IN DIFFERENT SOCIAL INSTITUTIONS

Law treats men and women as equals, but in practice, gender discrimination exists in all social institutions. It begins in the family and spreads to other institutions in society.

33.4.1 The Family

Look at the way the family treats women and men differently. In most households, the father is considered the head of the family and hence, the centre of authority. Women generally perform kitchen work, childcare and other domestic chores. Regardless of whether a woman is in paid employment outside the home or not, domestic work is considered a woman's area or sphere. Since household work is unpaid, it is not considered as important as paid work, which is generally done by men. Even though there is a gradual increase in the number of women being employed outside the home in wage work, the image of a male as the 'bread winner' continues to persist. Though women spend a great deal of their time on households work and childcare it is treated as unproductive labour. The distribution of work-roles in the family based on sex is called ***gender division of labour.*** While a woman's place is primarily within the home and hence private, a man's place of activity is mainly outside the home and is public.

This gender division of labour also gives rise to an unequal division of power between males and females within the household. The male is generally the head of the family. Authority and property are usually transferred in the male line. As a result of the power, which a man who is generally the oldest among the male members of a family enjoys, he achieves and maintains dominance over females and younger male members. This arrangement of relationships, which upholds male superiority and female subordination (*submissiveness*), is called ***Patriarchy.*** In a male dominated family set up, women are expected to merge (*combine*) their identity with that of a male member, be it the father or the husband. Though women

Notes

play a primary role in the survival and maintenance of the household, their position in household decision-making is almost always secondary. In patriarchal families, inheritance rights are traced and passed on through the male line and women may not have a share at all or an equal share in the family property.

In India, nearly 30 per cent of the households survive on the earnings of women. Such households are referred to as ***female headed households.*** However, this headship generally refers to the responsibility a woman assumes for running the family and not to the power she exercises over other members, especially her husband. Even where the wife takes the sole responsibility for household maintenance, it is not uncommon to see her being subject to physical or/and mental violence. This is what is meant by unequal gender relations within the family.

In many ways family socialization upholds gender discrimination. Daughters and sons are brought up to perform different roles and acquire (*learn*) different qualities. Marriage and motherhood are prescribed as the ultimate goals for daughters, where as, for sons, a career is given the greatest importance. Family resources are not equally distributed among daughters and sons. One prominent example is the readiness of many families to spend any amount of money on providing the best education for sons and not daughters. The argument is that resources spent on a son's education bring back returns to the family, but the daughter takes away family resources, including dowry when she moves to another family upon marriage. It is this kind of thinking, which has led to an increase in such practices as female foeticide, female infanticide and dowry.

The family is thus the first source of discrimination. It is in the family that daughters and sons are socialized for playing different roles in society. This role allocation (*distribution*) is not based on ability but on sex. Such a pattern of preparing daughters and sons for playing different roles is known as ***gender-biased socialization***. Since an individual's first contacts are with his or her family, the seeds of gender inequality are sown in the family and are transferred to other institutions in society.

33.4.2 Religion

All over the world, religion has had a profound impact on human behaviour. Religion has a long past and religious texts have been mostly composed by men. Since women were not allowed to receive education for a long time, they could not read what was actually written in the religious texts. So these have often been used to discriminafe against women. There is little wonder that many values and practices, which suppress women, claim to have religious sanction. Many a time religion practices double standards, in that in one breath it says that women should be

treated with the highest respect, and in another it upholds such practices as humiliation of widows, child marriage or *sati*. We have earlier read about one instance of this in Manusmriti. In many religious rituals women and men are not accorded equal status. A widow or a single woman is not allowed to perform certain rituals. A woman derives her status from her husband and, in his absence she loses that status.

Since religion has a large following, its influence in formulating social attitudes relating to men and women is very strong.

33.4.3 Education

Education has a special and unique role to play in all societies. It is the social institution, which has been entrusted with the responsibility of transmission of culture from one generation to the other. Education is imparted both through schools and institutions outside the school, including the family and the church/temple. The school has a very strong influence in the formative years of a child's life. Images and impressions created in the school have a long way to go in moulding a child's views about gender. The National Policy of Education, 1986 had laid down that gender discrimination must be completely eliminated from the educational system. Yet, many school textbooks continue to present women/girls in negative images. Look at these examples:

- Father is the head of the family;
- Father is the breadwinner for the family;
- Mother cooks in the kitchen, while the father reads the newspaper;
- Some women also work as nurses or teachers;
- Kamala helps her mother in the kitchen while her brother Raja accompanies his father to the market; and
- Leena washes the clothes in the backyard while her brother Ameer is studying in the hall.

The central ideas conveyed by all these examples is that a woman's place is in the home and a man's place outside. Such lessons also uphold the idea that domestic work is the sole responsibility of a woman, and that the world outside the home or public spaces essentially belong to a male. This gender bias in school textbooks affects young minds corrospondingly. In spite of the fact that a large number of women are engaged in gainful employment and contribute to the well being of their families, their contribution is overlooked. Even otherwise, in most families these are the images, which children get to see day-after-day and textbooks often strengthen these gender stereotypes (*projecting women and men in roles considered typically male or female*). Even today in many schools girls and

Notes

boys are not permitted to play the same games or mingle freely.

At higher levels of education some courses are considered more suitable for women than men. No college will directly tell a woman that she can not apply for a certain course. But in practice women are not really welcome in many courses. Even though the entry of women in higher education is on the increase in recent times they are still concentrated in such disciplines as liberal arts, biological sciences, computers and electronics. These are considered 'soft courses' and hence, more suitable for women. Thus in so, many ways, education still upholds gender discrimination.

Education should function as the most powerful instrument of social change. It is through education that new ideas are to be created and circulated, but in reality it does not always happen so.

INTEXT QUESTIONS 33.2

Fill in the Blanks

1. Distribution of work roles based on a person's sex is known as ________
2. Families, which depend only on the earnings of women are called ________
3. The National Policy of education of ________ laid down that gender discrimination should be eliminated by education.
4. Lessons, which convey the meaning that a man's place is outside and a woman's place inside the home are examples of ________

33.4.4 Economic Institutions

In the initial stages of history when men and women were moving from one place to another in search of food and shelter; there was no structured gender division of labour. Nevertheless, some sort of division of labour did exist among the foraging bands and hunting and gathering people. Men hunted, while women gathered roots and fruits. But when human beings began to lead a settled existence and adopted plough based agriculture, a clear division between the work spheres of men and women emerged. While men ploughed the land, women largely managed domestic work and took the responsibility for child bearing and rearing. Around this time work itself came to be divided into two spheres namely ***man's work*** and ***woman's work.*** But the household continued to remain the unit of both production and consumption. It was with industry and manufacturing that the domestic unit

began to lose out as a production unit. The world outside the home became a man's world and the world inside the home became a woman's world. A woman came to be referred to, as 'housewife' or 'home maker', while a man began to be recognized as a **producer** or the **breadwinner**.

After industrialization swept the world, men got a further advantage over women because they had better opportunities to acquire education and skills. Since a large number of women stayed at home most of the time they did not have an exposure to the changes and developments taking place outside. Even if women entered industries, it was mostly in the lower level jobs.

In India today, the economy is divided into two categories, namely ***organized*** (*formal*) and ***unorganized*** (*informal*) sectors. The organized sector refers to jobs, which have a regular wage structure, through elaborate on labour laws and work related benefits. But the unorganized sector consists of jobs, which are neither assured of a protected wage nor employment guarantee. The largest number of women who work outside their homes are in the unorganized sector and are subject to exploitation of different kinds. Though there is a law that equal pay be given for equal work, often women get lesser pay than men for the same work. In agriculture or construction work, the jobs which women perform are paid a lower wage than those performed by men

Whether women work outside their homes or not, domestic work is almost always a woman's responsibility. Though it is not possible to provide exact figures relating to the number of men who share domestic responsibilities, it is definitely true that in most families women take the sole responsibility for housework. Women who have to work both inside and outside their home thus suffer the 'double burden' or 'double drudgery'. In any case, it is a woman who works most and receives the least recognition and benefits.

33.4.5 Political Institutions

In all societies there is an arrangement for formation and implementation of law and order. In simple societies agencies of social control were largely informal, for example, customs or norms. A council of elders ensured that members of a community followed the norms laid down by that community. As societies became more complex and formal, the state took over the responsibility of governance and institutions such as assemblies and Parliament replaced informal institutions. But whether it was the informal system of political governance or the formal system, the representation of women has always been very low. Democracy for most women means casting their votes in elections and not participating as people's representatives. Politics is still considered as unsuitable for women because they have no experience of handling power.

It is surprising that in the Indian society which has had a few brave women rulers also, women still continue to be considered unfit for important political positions. Since men have held power in all institutions, they are not really prepared to accept the idea of sharing power with women. This phenomenon is not typical of Indian society, but is noticeable all over the world.

The 73rd and 74th amendments to the Constitution of India gave 1/3rd representation to women in rural and urban local self-government (*Panchayats, Municipalities and Corporations*) and paved the way for nearly a million women entering the political decision making process. However, the Women's Reservation Bill which proposes to give 1/3rd reservation to women in the Parliament and state assemblies is still waiting to be cleared by the legislature. Though women have proved their abilities in managing political responsibilities, it is unfortunate that the bill is still awaiting clearance.

Note: A picture of women conducting and participating in a Panchayat meeting can be drawn and inserted here.

[INSERT PICTURE]

Gender discrimination is thus found in all social institutions. For centuries, society has tried to deprive women of their rightful place in the public sphere by holding their biological make-up as the primary reason. But feminism rejects the idea that women's biological make up determines their abilities. Let us now see how gender discrimination is analysed by feminists.

INTEXT QUESTIONS 33.3

State whether 'True' or 'False'

1. Majority of the women in India are employed in the organized sector of the economy.

   True False

2. Women working both outside and inside the house suffer from a 'double burden'.

   True False

3. All over the world, there are more women than men in politics.

   True False

4. Feminists reject the idea that women's biological make up determines their abilities. True False

33.5 GENDER DISCRIMINATION – A FEMINIST ANALYSIS

Why is it important to examine gender discrimination from a feminist viewpoint?

Most people in this society take gender discrimination for granted. They accept gender stereotypes as the right images of men and women. What is wrong if advertisements for detergent soaps always show women washing clothes, they seem to ask? But there are many people, particularly women, who reject these stereotypes. They are called feminists. Now let us ask the question, 'what is feminism?'

What is Feminism?

Feminism is both a concept and practice (Feminists do not just preach equality between men and women but also try to promote its achievement). Broadly defined, it is a state of awareness that women are oppressed and exploited in all social institutions. Feminism does not just stop at recognizing that there is oppression of women. It believes in raising consciousness and initiating action for bringing about change. They raise questions and resort to protests when women's rights and self-respect are hurt.

Feminism rejects the notion (*idea*) that biological differences between men and women should form the basis for treating them differently. They trace the roots of gender discrimination to the social inequalities that are inbuilt in human societies. Feminists use terms like ***patriarchy, male domination, female subordination*** and ***women's oppression*** to explain gender discrimination, which operates in our society. Patriarchy as the word itself indicates, is a system where the father or the patriarch has the control. This control gives him power over other members of the family and creates a belief that men have unlimited power over women. The classification of women's role as ***reproductive*** and men's roles as ***productive*** has created a situation where the man came to be recognized as the person contributing to household survival. Even though child bearing and child rearing are very important for the survival and continuation of a society, these roles are always sidelined. This is done by giving women's labour in these tasks very minimal social and economic value. Besides reproductive work, women also run the household. Tasks such as cooking, cleaning, shopping, care of the sick and guest care involve a great deal of physical and mental labour. Just because this labour is unpaid and invisible it is not socially recognized. Feminists argue that this distinction between work as productive and unproductive must cease to exist and women's contribution, paid or unpaid must be recognized as work. The feminist slogan ***All women are workers*** is a clear indication of the need to recognize and respect housework as something as important as other types of work.

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Gender division of labour has been a characteristic of all societies. In many traditional societies women take an active part in activities outside the home. These include activities such as hunting and farming. But we generally do not see women projected as performing these roles. More often than not, you get to see women shown as homemakers, nurses, school teachers, office secretaries and computer programmers or telephone operators. The representation of women in non-traditional jobs such as business executives, technicians, bus or engine drivers or pilots is still very low. So the popular impression is that women are not suitable for jobs, which involve hard physical labour. But this is not true. Have you not seen women stone-cutters and construction-workers? After seeing the hard work, which they are doing do you still think women are the weaker sex? Thus, feminists reject the idea of women as the weaker sex and raise the slogan ***a woman's biology is not her destiny*** *(just because a person is born a female she need not be forced to play nor prevented from playing a particular role)*.

According to feminists gender related prejudices (*narrow-mindedness/ intolerance*) and practices are deep rooted in all social institutions. Gender division of responsibilities, which was initially an arrangement worked out for convenience turned into an oppressive tool over a period of time. It is true that during certain periods of their life such as pregnancy, childbirth and child rearing women are temporarily away from active participation in public life. Over a period of time, this temporary separation was virtually converted to an exclusion from public life and women came to be relegated to a secondary position. A large number of women play ***two work-roles*** (*both as home-makers and paid workers outside the home*) in contrast to men who play a ***single work-role***. Such women work for longer hours, yet social attitudes towards them are essentially biased. Women are treated primarily as 'wives' and 'mothers' and not as 'workers' or 'producers'.

Because feminists question and protest male domination, their goals are often misunderstood. They are dubbed as 'man haters', 'home breakers', or 'destroyers of family peace'. But, all these accusations are far from the truth. A feminist questions and fights against a male dominated social system, of which women are also often part of. Their struggle is against injustices being done to women and all those who are responsible for this, be they men or women. The goal of feminism is not to set women against men, but to create a gender sensitive society, which treats men and women as equals. The ultimate goal of feminism is to establish a society, which is committed to gender equality in thought, word and deed.

33.6 WHAT IS GENDER EQUALITY

By now you must have understood that the term gender includes both men and women and not just women. Gender equality refers to a situation or condition in,

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which men and women receive equal treatment in all social institutions. In a **gender-equal** society women and men have the freedom to exercise their choices and treat each other with respect. Neither is a woman discriminated nor a male preferred. In a gender equal social order, both men and women are liberated from oppressive social expectations and can live and function in a manner, which satisfies themselves and not others.

INTEXT QUESTIONS 33.4

Fill in the Blanks

1. A ________ questions and protests gender discrimination.
2. Housework is generally considered ____________.
3. A family where the father has power and authority is called ____________.
4. A society which treats women and men as equals, is referred to as a _________ society.

33.7 HOW COULD GENDER EQUALITY BE ACHIEVED

It is needless to say that the first step towards achieving gender equality is the creation of a society where all forms of inequality between men and women are removed. In a gender-equal society, men and women will have the freedom to exercise their choices to 'do' or 'not to do' certain jobs. Gender equality is achieved when women neither feel inferior nor men superior. People should not feel that motherhood is a woman's weakness on the contrary, it should be regarded as her strength. Both parents should take equal responsibility for child rearing. That is why feminists use the word ***dual parenting*** instead of ***mothering*** or ***fathering***. Dual parenting is a concept used to explain a situation in which both the father and the mother take responsibility for bringing up their children.

Note: Draw a picture showing both parents bathing their children or helping them to prepare for school.

[INSERT PICTURE]

Ms and not Mrs.

A woman's identity will not be lost in a gender equal society. Irrespective of her marital status the prefix to a woman's name is Ms. and not Mrs., as

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is commonly used to address married women. When a male is married he never loses his identity and hence a woman has as much right to retain her identity as a female.

In a gender equal social set up both men and women are respected for what they can do, and not treated with disrespect for what they cannot do. A male doing housework is as acceptable as a woman doing it. Violence, either in the form of physical abuse or mental torture cannot be tolerated in a gender equal society. In other words a **gender-equal society** is also a **gender-just society**. By gender justice, we mean a condition, where men and women are given respect and equal access to opportunities from the time they are born, and get opportunities because of their competence and not because they are male or female. In the ultimate analysis, gender equality is achieved when women live with dignity and exercise freedom of choice to control their lives both within and outside the household.

WHAT YOU HAVE LEARNT

- Sex is determined by biological characteristics, and gender is socially constructed (*it is the creation of society*).
- The denial of opportunities in society to a woman, not because she is not eligible but only by virtue of the fact that she is female is known as gender discrimination.
- In theory, there is no gender discrimination in India because the Constitution of India vide Article 15 (1) prohibits it.
- Gender discrimination exists in all social institutions, prominent examples being family, religion, education, economy and polity.
- Feminism is an ideology that believes in the equality of men and women. Feminists are aware of the fact that women are oppressed and exploited in all social institutions and fight this discrimination. The goal of feminism is to establish a gender equal society.
- Gender equality refers to a condition in which men and women receive equal treatment in all social institutions.
- Gender equality is achieved when obstacles to the liberation of women are removed and women and men share responsibilities not only in the family but society at large.

TERMINAL EXERCISE

Answer the following questions in 200-300 words.

1. Distinguish between sex and gender with the help of suitable examples.
2. What is gender discrimination? Discuss its causes.
3. Define feminism and state its objectives.
4. What is gender equality? With suitable examples show how it can be achieved in the family.

GLOSSARY

1. **Gender:** The differences between men and women as created by society.
2. **Sex:** Biological difference between men and women.
3. **Gender Discrimination:** Differential treatment of men and women.
4. **Gender division of Labour:** Distribution of work roles based on sex.
5. **Gender biased socialization:** Preparation of boys and girls for playing different roles in society.
6. **Female-headed households:** Households surviving on the earnings of women only.
7. **Organized sector employment:** Jobs, which have a regular wage structure, protection from labour laws and other work related benefits. It is also known as the formal sector.
8. **Unorganized sector employment:** Jobs, which are not assured of regular wages, employment guarantee, protection from labour laws and other work related benefits. It is also known as the informal sector.
9. **Double drudgery:** Women's work both inside and outside the household.
10. **Feminism:** An ideology which recognizes the existence of gender inequality and protests against the same.
11. **Gender equality:** A condition in which men and women receive equal treatment in all social institutions.

ANSWER TO INTEXT QUESTIONS

33.1

1 Different images given by society to men and women.

2 Biological differences between men and women.

3 Treating men and women differently.

4 Article 15 (1).

33.2

1. Gender division of labour
2. Female Headed Households
3. 1986
4. Gender bias

33.3

1. False
2. True
3. False
4. True

33.4

1. Feminist
2. Unproductive
3. Patriarchal family
4. Gender equal

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34 PROBLEMS OF WOMEN

Human life is full of problems. But, do you think that women face many more problems in their day-to-day life both in their families and society at large. In Lesson Gender discrimination and Gender equality you saw how gender discrimination creates several problems for women. A problem can be defined as a condition, which is a source of trouble, discomfort or inconvenience for a person. It is also a situation which comes in the way of a person exercising his or her choices in life and enjoying the rights conferred on him or her by the Constitution or law.

There are certain problems which are faced both by men and women. For example, poverty, unemployment, illiteracy or ill health. But there are a few problems which are faced exclusively by women because of gender discrimination prevalent in different social institutions. Prominent examples are female foeticide, female infanticide, domestic violence, dowry, sexual harassment at work place and society at large, and widowhood. These problems are the result of violence meted out against women in different social institutions

OBJECTIVES

After going through this lesson you will be able to:

- explain the problems, which women in Indian society have to face in their day to-day life;
- identify the factors, which are responsible for the problems women face;
- feel the intensity (*seriousness*) of problems such as female foeticide, female infanticide and other forms of domestic violence;

- see what serious proportions dowry is assuming in India and think of the means combat (*fight*) this menace;
- analyse the different forms of sexual harassment and its impact on victims and
- develop concerns for the problems faced by widows and identify ways of dealing with these problems.

We will now start taking up each of these problems for a detailed discussion.

34.1 FEMALE FOETICIDE

Did you know that discrimination against women starts even before they are born? Though the Constitution of India has conferred equal rights upon women and men and has specifically prohibited any form of discrimination based on sex, many female infants do not even have the chance to be born? Every year thousands and thousands of female infants are killed while they are still in the mother's womb. By using medical tests such as scanning it is possible to detect the sex of the unborn foetus. With the help of doctors and para-medical staff, some parents resort to the inhuman practice of aborting female foetuses. The killing of female foetuses is known as female foeticide. It is true that the Medical Termination of Pregnancy Act was introduced in the year 1971, in India and as per its provisions; abortion was permitted under medically approved conditions. However, this Act definitely did not give the freedom to misuse its provisions to abort only female foetuses. To begin with, facilities to identify the sex of the unborn child were available only in big hospitals in cities, such as Delhi or Chandigarh, but over a period of time Sex Determination Clinics were opened in different parts of the country. A television feature on female foeticide revealed that in Maharashtra there were villages without drinking water, but facilities for conducting sex determination tests and aborting female foetuses were available. Often, the tests were conducted under most unhealthy and unhygienic conditions and yet, parents and families went ahead and got rid of their 'unborn daughters.'

Why do parents kill their unborn daughters? They justify their actions by saying that a daughter would bring an enormous amount of financial burden in future, as they have to pay dowry to get her married and, hence they would rather not allow her to be born. In the male dominated family set up prevailing in India, the expenditure on a daughter's marriage is generally borne entirely by her parents. This expenditure is in addition to the gifts or cash, they are expected to hand over to the son-in-law in the form of dowry. Also, dowry is not just a one time demand or payment. Both in rich and poor households dowry is being cited as the single most important cause of female foeticide. Many women argue that since they did not want their daughters to suffer the kind of humiliation they themselves experienced, they decided to abort the unborn female foetuses. Is it not surprising that women

themselves lend their bodies for such an inhuman act like sex determination or foeticide? But how many women have the choice to refuse? Economic compulsions, total dependence on the husband or his family or the absence of a security system, which would protect women even if she decided to escape from this oppression, often force women to give their consent for aborting their female foetuses. More than anything else, there is no fear of punishment either for the medical personnel involved or the parents. Though an Act banning sex selection tests known as The Pre-natal Diagnostic Technique Act (*PNDT*) was passed in 1994. Till date, there has not been an effective implementation of this Act. So much so that neither medical practitioner nor parent has been punished. The law enforcing machinery is often aware of the identity of hospitals and clinics, which conduct these tests, but no action is initiated. As a result, the practice flourishes unchecked. Today, you may not find advertisements in local trains, which openly provoke and promote sex selection tests, by saying 'Spend rupees 500 now or 50,000 later', but sex determination clinics flourish in many parts of India and carry on their business without any sense of a serious threat.

If killing of female foetuses is one form of violence committed against women, the other face of this violence is female infanticide, which is the practice of killing female infants immediately after they are born.

34.2 FEMALE INFANTICIDE

There is a widely prevalent belief in our society that female infanticide was an inhuman practice, which was in existence only in ancient times. But the merciless killings of newly born female infants taking place in different parts of the country have shown us that female infanticide is not a forgotten incident of a bygone age, but very much a present reality. While several thousands of female infants are killed even before they are born, thousands and thousands of others are murdered immediately after their birth. This practice is more common among poor households, because, for killing a foetus financial resources are required, but a newborn infant can be killed by stuffing poisonous food grains, through strangulation or suffocation. Media has reported on the wide-spread prevalence of female infanticide in some regions of Tamilnadu, Bihar and Rajasthan. Yet, to this day the practice has not been checked. There are police outposts in most of the regions, but they have done precious little to check its occurence. Has any parent been punished for an act, which is nothing short of murder?

If parents have to reach a stage, where they can kill an unborn foetus or a newborn child, what could be the reason? Is it poverty alone or are there other reasons? In our society, which is male dominated, for centuries, preference has been given to male children because there is a belief that a son not only carries the family's name

forward but will also provide the security and shelter needed by his parents in their old age. Since a majority of Indian families are *patrilocal* (*a system of residence where a woman, upon marriage moves to her husband's house*) and *patrilineal* (*a system of inheritance where property is transferred in the male line*) many families are reluctant to spend money on a daughter's future development. Their argument is that resources spent on a daughter's upbringing actually bring no returns in terms of economic rewards. So economic consideration carry an important weight in decisions to kill female foetuses or infants. You will be surprised to know that even in many rich families female foetuses or infants are killed because they do not want the property to be taken out of the family in the form of dowry. This is especially true of families with large land holdings. We have already read in the previous two lessons that a female is always viewed as lesser than a male. Her status is lower. She is seen as a daughter, wife or mother of a male rather than an individual with an independent identity of her own. These kinds of attitudes form a low value syndrome around the female sex, which works towards perpetuating such practices as female infanticide.

Have you ever thought about the fact that female foeticide and infanticide are among the major causes for a reduction in this country's female population? Child sex ratios (children in the age group 0-6 years) have declined so sharply during the last 10 years that today there are only 927 girls per 1000 boys, as against 945 per 1000 in 1991. If this menace is not stopped, in the years to come, millions of girls will disappear from our midst.

Where are the Missing Millions?

- It is estimated that in India, every year 3 million girls disappear from our midst. This includes female children who are killed before their birth or immediately after they are born. Preference for sons has created a sex ratio, which indicates a gradual decline in the proportion of female population. This adverse sex ratio is also known as the phenomenon of *Missing Millions.* **Serious punishment must be given to persons who are responsible for such acts as female foeticide and female infanticide. Also, it is very important to improve the living standards of poor households and provide them enough resources to educate and empower their daughters and not end their lives. An awareness campaign aimed at driving home the consequences of female foeticide and female infanticide on the health and well being of individuals, families and society must be constantly carried out through different agencies of the media such as television, radio, movies and newspapers.**

INTEXT QUESTIONS 34.1

Fill in the Blanks:

1. The Act of banning Sex Selection Tests was passed in India in the year ________.
2. The act of killing a female child before it is born is called ______________.
3. The number of female children per 1,000 male children in the age group 0-6 years is called _________________.
4. The constant decline in the number of females in the country's population is explained by using the term _______________.

34.3 DOMESTIC VIOLENCE

What is domestic violence?

Violence against women can occur either within their households or outside. Family is considered the safest place for its members, but this illusion has been proved wrong by the experiences of women who face the threat of violence in their own homes. The term 'domestic violence' refers to destructive acts which cause physical injury or harm to a woman in her household. The term domestic violence is generally used to refer to physical abuse, but it should also include deprivations, which members of a family may experience, through not necessarily physical abuse. Look at this example, and you will understand, what I am trying to convey. A daughter who is not sent to school and forcibly confined to domestic work or denied nutritious food, while sons receive the best of food, best of education and all other facilities for development. In the above instance, there may be no physical abuse involved, but the fact that a girl child is prevented from enjoying the rights conferred on her is also a form of violence.

It is shocking but true that about 30 per cent of the crimes against women are committed within the household. Domestic violence includes such acts as wife battering, subjecting daughters to physical abuse, harassment for dowry, which may result in dowry death and forcibly confining women to the house. Domestic violence is surrounded by a culture of silence because, what goes on inside the home is generally considered 'private'. Even when women are being assaulted or tortured in their homes, the neighborhood's attitude is generally one of disinterestedness or, non-interference in some one else's personal life. On many occasions, even the police treat cases of domestic violence as personal quarrels and fail or even refuse to take action. It is only when continued victimization results

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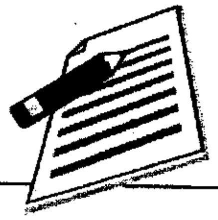
in murder, suicide or grievous physical injury that society wakes up. But by then the damage is already done.

Look at this case of Asha, who was being subjected to physical harassment every day by her parents-in-law, husband and his sisters. The cause for this ill treatment was dowry demand. The neighbours were fully aware of what was happening to Asha, but they did not interfere or inform the police. One night, Asha was set on fire and it was only when her screams were heard that the neighbourhood choose to act. By the time the police and Asha's parents came on the scene, Asha had sustained burns all over her body and lay unconscious. They had arrived too late. Asha's parents were inconsolable. They felt extremely guilty that whenever their daughter pleaded with them to take her away from this oppressive family atmosphere, they had convinced her that a wife's place was in her husband's home and that matters would settle soon. The case of Asha is not an isolated incident. Scores of women have fallen a prey to domestic violence and yet, physical and mental abuse of women in their conjugal/marital families continues unchecked.

In most families men and women do not enjoy the same amount of power. This is the single most important cause of domestic violence. Even when women, who are economically self-sufficient are not free to take independent decisions, one can imagine the situations of women who are dependent on their husbands. It is socially acceptable that within the household, the male is the master and the woman, the subordinate partner. Often, social pressures force women to tolerate abuse in order to safeguard family honour. It is also true that support services for women, such as shelter homes, or security centres are very few and hence women find it difficult to escape from an oppressive family atmosphere. With little support either from within or outside their family circles domestic violence remains a major threat to women.

How could domestic violence be countered?

- First and foremost, cases of domestic abuse must be treated as crimes against women and not as a 'personal matter' between the residents of the household.
- Women must learn to bring the existence of violence to the notice of their parents, friends, women's organizations and the police.
- Tolerating violence in the name of safeguarding family honour will not help matters, but will only aggravate the situation.
- The law enforcing agencies must play an activists' role in countering cases of domestic violence.
- Section 498-A of the Indian Penal Code was introduced with the intention of preventing harassment of married women for dowry.



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- However, provisions under the Act can be applied in situations of domestic violence and marital cruelty as well.
- There is no specific law to deal with domestic violence. The Domestic Violence Prevention Bill is still waiting to be cleared by the Parliament.

What is needed is the will to apply the provisions of the existing law to cases of domestic violence and punish the guilty.

INTEXT QUESTIONS 34.2

Choose the Correct Answer

1. When a wife is beaten by her husband in her household it is best known as:

   (a) Sexual abuse (b) Domestic Violence

   (c) Crime against a woman (d) Marital Conflict

2. The Domestic Violence Bill is waiting to be cleared by:

   (a) Parliament (b) National Human Rights Commission

   (c) National Commission for Women

   (d) Department of Women and Child Development

3. Domestic violence accounts for _______% of the crimes against women.

   (a) 45 (b) 43 (c) 30 (d) 59

4. Which among the following is the most effective way of condemning domestic violence?

   (a) Family Quarrel (b) Police Torture

   (c) Breaking ties with the family (d) Neighbourhood action

34.4 DOWRY

How did the practice of dowry start?

In a Hindu marriage a bride is given away by her parents to the bridegroom. This ritual is called *Kanyadaana*. The word *daana* stands for an act of handing over something to another person or an institution. In the case of a marriage, it is the bride or a *kanya* who is handed over. The sacred texts have laid down that a *daana*, which is not accompanied by *dakshina*, is incomplete. The word *dakshina*

is generally interpreted to mean an offering in the form of cash. *Dakshina* could well be a token amount of even a rupee. It is a mark of honour to receive *daana* and *dakshina.* At the same time, it is viewed to bring religious merit to the one giving a *daana*. Gradually, the amount of *dakshina* came to be used to forge marital links with grooms of higher caste and status. And over a period of time, this practice came to be misused and turned into a demand, which is put forth by a bridegroom for accepting a bride. Cutting across religions and castes dowry demands increased. To justify their action, those who supported dowry argued that the system had religious sanctions. This is, however, not true. No religion would approve of such excesses.

34.5 WHAT IS DOWRY?

Dowry refers to the gifts given in cash or kind to the bridegroom or/and his family by the parents of a girl during her marriage. Dowry is most often a demand placed by a man or his family as a pre-condition to the marriage. The amount or the type of dowry to be given is mostly decided at the time of fixing a marriage. Most families consider marriage to be the ultimate goal of a woman's life. They are ready to go to any extent to get their daughter married off, even if it comes to selling their hard earned possessions, and along with it, their self-respect.

Is there a difference between dowry and gift?

When a parent voluntarily hands over cash or an item to his or her daughter before, at the time of or after her marriage it cannot be equated with dowry. It is viewed as a gift and is also termed *streedhana.*The intention of giving this gift may be to help the daughter have a support to fall back upon in times of need or crisis. This was exactly the intention with which *streedhana* was being given to a daughter in many communities during earlier times.

A gift remains a gift only when the daughter has the rights of ownership over it. If her husband or his family takes control over the gift by force, it ceases to be a gift and takes the form of dowry. It is also true that many families try to cover up the truth that they have given dowry to the son-in-law by saying that it is a gift given to their daughter out of their own free will. This disguised form of dowry is resorted to for fulfilling the crucial social, religious and emotional obligation of marrying off one's daughter. Dowry is also viewed as a substitute for a daughter's share in parental property.

Realizing the menace of dowry, the Government of India passed the Dowry Prohibition Act in the year 1961. The Act had defined dowry as 'property given in consideration of marriage and as a condition of the marriage taking place.' Both

giving and receiving dowry were considered offences under the Act, but it was a non-cognizable (*an offence, which cannot be punished under the provisions of the law*) and bailable (*an offence for, which a suspect can be given bail*) offence, which carried a maximum punishment of six months and / or a fine of Rupees five thousand. As a consequences of further pressure mounted by the women's movement the Dowry Prohibition Act was amended in 1984, and the words 'as consideration of marriage' were replaced by the words 'in connection with marriage'. The punishment was increased to a minimum period of five years and a fine of up to Rupees ten thousand, or the value of the dowry, which ever was more. The one-year limitation, which was imposed by the 1961 Act for filing a complaint, was removed and it was now made possible for the girls' parents, relatives or a social work institution to file a complaint on her behalf. Another clause in the Act of 1961 that prior sanction of the government was necessary for prosecuting a husband, who had demanded dowry was also dropped by the 1984 Amendment.

The Act was again amended in the year 1986. The amendment which was aimed at making the Act even more stringent increased the penalty to Rupees 15,000 and shifted the burden of proof to the accused. The amendment also made any unnatural death of a woman within seven years of marriage punishable under section 304 of the Indian Penal Code.

Do you now see how strict the law has turned? Under these circumstances, the number of dowry deaths should be declining. You will be surprised to know that today more women are falling victims to dowry related harassment than ever before. Today, in India every two hours, there is a dowry death. Dowry is now turning into a life-long demand. Grooms demand anything from cash, jewellery, house, vehicles, air tickets to go abroad and business capital to a wide variety of consumer goods. Growing consumerism and an unending greed for easy money, without having to work for it are also responsible for increase in dowry demands today. In the male dominated family set up, it is almost always the bride's parents who bear the entire marriage expenses and when this is coupled with dowry, the financial burden on the family goes on mounting.

After all this is given, do you think parents find their daughter happy? She is continuously tortured to bring more dowry. If she fails to do that, she may be beaten, humiliated or even killed. Hoping that their daughter will be happy, parents may go on yielding to the dowry demand? But how long? Do they not have other responsibilities? So they start avoiding their daughter or advise her to put up with the harassment. It is only when the daughter is dead or killed that parents realize that they have made a mistake.

Though there is wide publicity being given to dowry related violence, the practice

has not been checked. In spite of stringent laws, very few who are responsible for killing innocent girls and women are actually punished. Many parents and their daughters surrender without any protest to dowry demands because of the irrestable customs under which they live. Even law enforcing authorities are most often not free from patriarchal values. With the exception of a few cases, which are taken to their logical end, in most instances of dowry related violence no action is taken. This indeed is a very sad reflection on our social values. In a society, where we take so much pride in the respect we give to women, how can we ever justify an inhuman practice like dowry? It is high time that we all wake up to fight this social evil.

An Anti-dowry demonstration

ACTIVITY 1. Have you witnessed an incident of dowry harassment or dowry death in your neighbourhood? Write your experience in 20 sentences.

ACTIVITY 2. Visit a women's organization, which fights for dowry victims and have an interaction with the members. Record your experience in 20 sentences.

INTEXT QUESTIONS 34.3

State whether the following statements are True or False:

1. The Dowry Prohibition Act was first passed in the year1962.

   True False

2. The 1986 Amendment to the Dowry Prohibition Act made any unnatural death of a woman within seven years of marriage punishable by law.

   True False

3. Dowry can be equated with a gift.

   True False

4. As per the provisions of the Dowry Prohibition Act, those who give dowry are also liable for punishment.

   True False

34.6 SEXUAL HARASSMENT

Sexual harassment takes many forms. A woman can be harassed sexually in her work place, home, street or in any place. In the section that follows, we will discuss two glaring forms of sexual harassment, viz., *Rape* and *Sexual Harassment at Work Place.*

34.6.1 Rape

Rape is an act which involves forcible sexual intercourse with a woman against her will. Having sexual intercourse with a minor girl with or without her consent or with a woman under threat are also considered acts of rape.

What are the causes for rape? For centuries, in all societies, sexual harassment has been used as a weapon to suppress and subjugate women. Since women live in constant fear that their bodies might be attacked, subjecting that body for attacks is an easy means of blocking a woman's progress. Also, rape is used an as instrument of revenge by men. The object of revenge may be the woman herself, her family or male relatives or the group to, which she belongs. Instances of gang rape of women by upper caste men, feudal landlords and political leaders or their agents are very common.

Have you heard of Bhanwari Devi, a social worker from Rajasthan? She was fighting against child marriage in her village and, in doing so she attracted the anger of upper caste landlords. She was gang raped by five men in the presence of her husband when they were working on their agricultural land. Though she lodged a complaint and named the persons who had raped her, the local police and court did not initiate any action. Bhanwari Devi's case went up to the sessions court in Jaipur and do you know what the court said 'It is impossible to believe that men in the age group 50-60 years, that too upper caste men can rape a Dalit woman'. But Bhanwari Devi is a very courageous woman and she is still fighting for justice with the support of women's organizations.

Cases of rape are increasing at an alarming rate in recent times. It is shocking but true that many women, who have gone to police stations to lodge complaints have been raped by the police themselves. The case of Mathura, a 16 year old tribal girl who was raped by two policemen in the station (*custodial rape*) created a uproar and brought forth wide spread protests from women's groups and activists from

all walks of life. Increasing religious fundamentalism has also been the source of many communal conflicts and when religious fanatics set out on a mass rampage, women are generally targeted for sexual assaults. Can you believe that even the family, which is considered a 'safe heaven', is not 'so safe'? There have been instances of rape of adolescent girls by male relatives in the domain of the household.

Rape causes not only bodily damage but also severe physical pain and psychological problems. Rape victims suffer both short term and long-term injuries. If a rape victim happens to be a child or an adolescent (*can you believe that even infants have been raped*) she may not even be able to understand what is happening to her or resist it. Incidents of sexual abuse in childhood can cause problems in adult life. Child victims of rape, like adults have difficulty in forming inter personal relationships. The effects of the psychological torture undergone can be long lasting and sometimes stay throughout a victim's lifetime.

The increasing incidence of rape is sending shockwaves throughout the country. But how do you combat rape? The first rape law in India was passed in the year 1860. For 123 years, that is, till 1983 the law remained unchanged. The law against rape was heavily biased against women. Until it was amended in 1983, it was left to the victim herself to prove 'beyond all reasonable doubt' that she had not consented to sexual intercourse. The only proof, which was accepted by the court, was one of serious physical injury. In the Mathura rape case, the policemen who were responsible were acquitted, but this judgement brought forth widespread protests and demand for changes in the rape law. The 1983 amendment was a response to these protests and two significant changes were brought forth in the rape law. These were:

i) The inclusion of custodial rape as an offense.

and

ii) Awarding a minimum of 7 years imprisonment for offenders, and for persons found guilty of custodial rape, gang rape, rape of pregnant women and girls below 12 years of age, and a minimum of 10 years imprisonment.

In a landmark judgement delivered in 1983 the court also held that additional corroboration of a rape victim's testimony was not required. The court added that, in the circumstances prevailing in Indian society, refusal to act on the testimony of the victim was adding insult to injury. The Indian Evidence (*amendment*) Bill 2002 amending the original Act of 1872 deleted two clauses, which show that the victim of rape or attempted rape is of generally immoral character.

The 1983 amendment, no doubt brought elements of judicial activism [judiciary

playing the role of an activist who will bring to a victim, the justice, which she actually deserves] into the rape law, but even today, a large number of rape cases go either unreported or unpunished. The strong social stigma attached to rape and the tendency to fix responsibility on the woman for a rape incident hold many women back from lodging complaints or pursuing the case. A progressive judiciary as well as police force can go a long way in not only punishing offenders, but also checking the incidence of rape in our society. The public on their part must also come forward to condemn inhuman acts such as rape.

Demonstration against rape

Rape poses a serious challenge to women's empowerment. The fear or threat of rape keeps many girls and women from aspiring for or achieving social mobility. Parents may also use this as a convenient tool for discouraging their daughters from the pursuit of higher goals in life. The quest for gender equality can not make any headway, if sexual abuse of women continues unchecked.

34.6.2 Sexual Harassment at Work Place

While rape is a very visible form of sexual atrocity on a woman, there is a form of sexual abuse, which went totally undetected and uncared for, until recently. This refers to the violence, which women face in their work place, be it an office or an agricultural field. For centuries, women have been subject to overt or covert physical abuse in their work places, but either because of the absence of a legal forum through which they could protest, or because of economic compulsions, which forced them to put up with abuse, most women either ignored or tolerated sexual abuse by male colleagues, superiors, customers or employers. Also, was prevalent a social attitude, which seemed to expect women not to complain if they wanted to work outside their home. The extreme reaction to sexual abuse in the work place was that a woman should not come out to work, if she is so conscious of her honour. What a way to treat a serious matter?

It was only in 1997 that the women of this country finally found a platform to

complain about and seek justice in cases of sexual harassment at work place. In *Vishaka vs. The State of Rajasthan*, the Supreme Court of India pronounced its judgment, which to this day serves as the basis for fighting cases of sexual harassment at workplace. The judgment identified the following five types of behaviour in the work place as cases of sexual harassment:

- Physical contact or advancing in such a manner as to suggest sexual contact.
- Coercion or request for sexual favours.
- Use of sexist language.
- Displaying pornographic literature.
- Any physical or oral act, which includes unwanted sexual elements.

The Supreme Court also directed all employers, be it in the organized sector or un-organized sector to appoint a committee against sexual harassment at work place. It is binding on this committee to enquire into complaints registered and also to initiate action against those responsible for acts of sexual harassment. However, even to this day many organizations have neither set up these committees nor are most women employees aware of their rights. It is also true that many cases fall apart, for want of proper evidence. However, what brings us satisfaction is that a grave offence like sexual harassment at work place can now be dealt with under the provisions of law and that, those affected can seek justice.

34.7 WIDOWHOOD

In the traditional social system, widowhood was considered a curse and widows did not enjoy any status either in the family or society at large. A widow was considered impure, and a dark spot on the family honour. Widows lived in virtual physical and social isolation and since they had no right of 'remarriage', their future was virtually doomed. It was only in the year 1856, that due to the efforts of the great social reformer Ishwar Chandra Vidyasagar that the British government passed the Widow Remarriage Act, which gave legal sanction to widow marriage. However, the position of widows did not change drastically nor did society easily accept the concept in principle or practice. But, over a period of time social attitudes towards widows have changed.

The social stigma attached to widowhood has declined considerably and it is heartening to see an increasing number of widows, especially in the younger age group being able to re-marry. This, however, does not mean that all their problems have been solved or that all widows are able to find marital partners or social

approval for marriage. It is also possible that out of choice, a widow may remain single.

When a widow i economically dependent, there is scope for exploitation by her own family members. Reluctance to share family property or refusal to take responsibility for her maintenance may be the cause for this exploitation. Also, in these days of nuclearization of households, many widows may be left to fend for themselves, and if they do not have the necessary resources, survival itself becomes a problem. Improved access to health care and increasing life expectancy give a clear indication that in future the number of older women will be on the rise and that many of them will be widows living alone. The absence of social security measures for them, on the one hand and decreasing family support on the other are going to be the major problems, which many widows will be facing in future.

It is true that in big cities and even in some small towns Senior Citizen Support Services are being established by private or voluntary agencies. These institutions provide board, lodge, health care facilities and other amenities, but financial resources are required to obtain the benefit of these services and a large number of widows are not in a position to raise these resources. Where services are being offered free of charges, conditions may not always be conducive for leading a wholesome life. The government has introduced many schemes for supporting elderly women, but given the magnitude of the problem, the schemes are woefully inadequate. By merely sanctioning widow pensions, free bus or train passes the problem is not solved. The fact that the largest chunk of widow population is in the rural areas needs to be taken note of. It is possible to use their knowledge and experience to create services such as community kitchens, community child support services or self-help groups. Through these services, not only can widows empower themselves, but also younger women and girls in the neighbourhood. The problem of widows needs to be understood and tackled from a holistic perspective, and it is only then that realistic solutions will emerge.

INTEXT QUESTIONS 34.4

Answer the following questions in one sentence

1. When was the first rape law passed in India?
2. What is custodial rape?
3. Name the case, which was responsible for the judgement relating to Sexual Harassment at Work Place?

4. When was the Widow Remarriage Act passed?

ACTIVITY 3 - Visit an old age home in your neighbourhood and talk to the widows, who are inmates of this home. Based on your interactions with them write a brief note of 350 words about their problems. (The Study Centre has to take care of this 'Learning through Activity' exercise. This should be a Teacher Marked Assignment)

WHAT YOU HAVE LEARNT

- Women face many problems in their day-to-day life both within and outside their household.
- The major problems, which have a negative impact on the status of women in Indian society, are female foeticide, female infanticide, domestic violence, dowry, sexual harassment and widowhood.
- Due to such practices as female foeticide and female infanticide, there is a gradual decline in the number of female children in the age-group 0-6 years.
- Even though home is considered a very safe place, women are subject to many forms of violence such as wife beating, denial of basic rights, dowry harassment or death and forcible confinement at home.
- Domestic violence accounts for about 30 per cent of the crimes against women in India.
- Since domestic violence is committed within the household, it is generally treated as a family quarrel or misunderstanding.
- Absence of security homes or safe shelters force many women to continue to live in an oppressive family atmosphere.
- Though the Dowry Prohibition Act was passed in 1961 and amended in 1984 and 1986, cases of dowry related violence are on the rise.
- Rape, which is an act of forcible sexual intercourse with a woman, is an offence punishable with a minimum of 7 years imprisonment. If it is a case of custodial rape, gang rape or rape of a pregnant woman or a girl below 12 years of age, the minimum period of punishment is 10 years.
- Violence, which women face at their work place is called sexual harassment at work place. This is punishable as per the provisions of a judgement delivered by the Supreme Court in 1997.
- There is a definite change in the condition of widows during recent times, but those widows without adequate economic and social support still face problems.

- Rigid implementation of laws, a change of heart and provision of social and economic securities to women are sure ways by, which their problems can be solved to a great extent.

TERMINAL EXERCISE

Answer the following questions in 200-300 words.

1. Define female foeticide and female infanticide and explain their causes.
2. What is domestic Violence? Give some examples and show it can be checked.
3. Explain the provisions of the Dowry Prohibition Act of 1961 and the amendments of 1984 and 1986.
4. Mention the main features of the rape law.

GLOSSARY

1.	Custodial Rape	:	Rape of a woman/girl in a police station.
2.	Domestic Violence to, which	:	Physical or mental abuse, injury or harm women are subject in their household.
3.	Dowry bridegroom	:	Gifts, either in cash or kind given to a by the bride's family, at the time of marriage on demand.
4.	Female Foeticide	:	The act of aborting female foetuses.
5.	Female Infanticide birth).	:	Killing of female infants (usually soon after
6.	Rape	:	A form of sexual harassment, where a male forcibly has sexual intercourse with a woman without her consent. In the case of a minor girl even if her consent is obtained the act is punishable.
7.	Sexual Harassment at Workplace	:	The act of physically or orally abusing a woman in her workplace by a male.
8.	Sex Determination Test	:	A test, which is used to identify the sex of a foetus in a mother's womb.

Notes

ANSWER TO INTEXT QUESTIONS

34.1

1. 1994 2. Female foeticide

3. Child sex ratio 4. Missing millions.

34.2

1. Domestic violence 2. Parliament

3. 30 4. Neighbourhood action

34.3

1. False 2. True

3. False 4. True

34.4

1. 1860 2. Rape in police custody

3. Vishaka vs The State of Rajasthan 4. 1856

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WOMEN'S EMPOWERMENT AND EMANCIPATION

You must have heard the word *Women's Empowerment* being mentioned everywhere during the year 2001. You must have also seen in the newspapers and on television reports of many programmes organized in connection with the Women's Empowerment Year. Did you ever wonder what this women's empowerment was all about? Many friends and students asked me this question – 'Were women powerless all these years? We thought that women had all the rights that men had, and now all of a sudden, we are told that one whole year is going to be dedicated to empowering women. Please explain'. These questions are perfectly justified. We will try to answer these questions in this lesson. By empowering women it is also possible to tackle and effectively solve all the problems that were discussed earlier.

OBJECTIVES

After studying this lesson, you will be able to:

- explain the meaning of the terms empowerment and emancipation;
- analyse the need for empowerment of women;
- trace the history of the struggle for women's emancipation from the 19th century upto 1947, when India gained independence;
- discuss the efforts made in India after independence to empower women both by the state and voluntary groups and
- review from a critical viewpoint, the achievements and gaps in the efforts at empowering women.

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35.1 WHAT IS WOMEN'S EMPOWERMENT?

We all know that the Constitution of India has conferred equal rights on women and men. We are also aware of the fact that discrimination on the grounds of gender is prohibited by the Constitution. For the last 175 years, several laws have been passed to liberate women from the clutches of customs and practices which have been oppressing them for centuries. Yet, we see that many women face discrimination from birth to death. Laws are no doubt very important to emancipate women from oppression, but it is equally important to create an environment in which equality can be enjoyed equally by all women. It is the creation of this environment which is the goal of empowerment.

35.2 WHO IS AN EMPOWERED WOMAN?

An empowered woman is one who:

- Has the freedom to make choices and take decisions in matters relating to her life as well as society at large.
- Is not a victim of violence either in her family or any other social institutional setting.
- Can live her life in such a way that her self-respect and dignity are protected.
- Has equal access (equal chance) to opportunities in all spheres of activity.
- Is in a position to make use of the laws formulated for safeguarding her honour and rights.

Mere provision of opportunities for women is not enough. They must have the freedom to make use of these opportunities. Let me give you an example. Six-year-old Leena lives in a village. She wants to go to the village primary school like her friends, but her family wants to send her to work as a domestic help in the neighbouring city. Being a citizen of India, Leena has as much right as any other girl in the country to go to school, but due to poverty and family pressure she is forced to give up her ambition. Leena is not empowered to make use of her rights. So empowerment is a condition when women/girls have the freedom to enjoy a right in practice and not just in theory.

35.3 WHY SHOULD WOMEN BE EMPOWERED?

Women constitute nearly half of India's population. So, unless an environment is created in which women are able to enjoy all their rights and live without fears or restrictions, India cannot progress. When women are empowered, an emancipated and enlightened (*liberal/open-minded*) society is created. Even today a large

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number of women are forced to confine (*limit/narrow*) their lives within the four walls of their homes. Though there are no legal hurdles to their emancipation, social and cultural restrictions have prevented them from using opportunities for their development.

Human history is full of examples of women who have taken leadership positions and guided the destinies of their nations. Women have made a significant contribution for the survival and sustenance of communities. Women's work both in the domestic sphere and outside has helped the society move ahead. Hence women need to be empowered both in their personal lives and as members of society. We can quote here the UNFPA (*United Nations Fund for Population Activities*) Report titled the State of World Population 1992, which said that there can be no sustainable development without development for women, because it is women who contribute more for the development of children. Empowerment of women has multiple benefits not only for the environment but for humanity as well. Ensuring sustainable development requires women's empowerment and their full, equal and beneficial involvement in decision-making process related to sustainable development. It also requires their participation as planners, managers, scientists and technical advisors in all fields.

When women are empowered, they empower society. They have concerns not only for their families but also for the entire community. When women are given access to resources they generally spend it on the well being of larger numbers, be it their family or neighbourhood. The example given below will make it clear.

Empowered women create an empowered society

The elderly women of a village called *Shantigrame* started a Day Care Centre for small children. They pooled their small savings and rented a small place to start this Centre. An NGO working in the village also gave them some financial support. There were a number of young girls in this village who were forced to drop out of school because they had to take care of their younger siblings. When the day care centre was started, the infants and very young children were being left there and the young girls went back to school. The parents of the children gave a small token amount to the elderly women who ran the day-care centre, and this small earning gave them resources to improve their own lives. School drop-out numbers reduced considerably and in course of one year, life in the village changed. During the next four years, a high school and a junior college were also started in Shantigrama and every girl in the village attended school or college, as the case may be. Do you now see, how a few women who were empowered and encouraged to look for means of supporting themselves, also empowered other women and girls in their village.

It is thus necessary to empower women. An empowered woman creates a better home and a better society. If she herself is in bondage, how can she help others? So a woman must have the strength and support to lead her life in a free and just atmosphere.

35.4 EMANCIPATION

The term emancipation refers to a condition of release from any form of oppression or bondage (*oppression/control*). The removal of hurdles or constraints for achievement of one's goals in life can also be called emancipation. Emancipation can be achieved through legal or social action. Many a time social action leads to legal action.

Example 1: With the passage of the Widow Remarriage Act in 1856, the legal hurdles to widow marriage were removed. Until this period, even if a widow wished to be married, she was not permitted to do so. Today, if a widow wishes to marry she cannot be legally prevented from doing so either by her family or social group. This is an example of legal action leading to emancipation.

Example 2: Mathura, a tribal girl, was raped in a police station. The policemen who were responsible for this act were not punished for this offence, because until then, rape in police custody was not included in the list of offences considered rape. But protests by women's groups and the pressure built on the government to consider rape committed in police stations also as a punishable offence resulted in the inclusion of custodial rape as an act of rape, when the rape law was amended (*See lesson 36.8, Section 36.8.2for details*).

INTEXT QUESTIONS 35.1

Fill in the Blanks

1. The year __________ was known as the Year of Women's Empowerment.
2. Freedom from oppression is known as ______________
3. When a woman has the freedom to take decisions and make choices she is identified as an _________________
4. An empowered woman builds an _____________ society.

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35.5 STRUGGLES FOR THE EMANCIPATION OF WOMEN IN INDIA - THE BEGINNINGS

On the eve of British conquest of India, the position of women was very humiliating. Social evils such as female infanticide, *sati*, child marriage, restrictions on female education, polygyny and ban on widow marriage flourished. In the name of religion, women were kept away from all efforts to seek empowerment. For more than two hundred years after they set foot in India, the British did not interfere with the religious and social life of the people they governed because of their policy of non-interference. But as their position in India was strengthened (*became strong*), the British started responding positively to the efforts of enlightened Indian social reformers who had launched a struggle to emancipate women from the clutches of evil social practices and customs. The period between 1829 and 1947 saw the enactment of many laws, which aimed at emancipating women from the clutches of oppressive social customs. Indian social reformers had to work against heavy odds and stiff social opposition. A change-resistant (*opposing change*) society did not accept the ban on Sati or the legal sanction for widow marriage so very easily. Though *sati* was legally banned in 1829, incidents of *sati* continued and even as late as 2002 cases of *sati* were still being reported. If an inhuman practice like *sati* could exist even in the 21st century, when so much progress has been made in the fields of science and technology, you can well imagine how difficult it must have been to fight for women's emancipation over one hundred and seventy years ago.

Lifting the ban on widow remarriage was another major step in the struggle for the emancipation of women. While the ban on *sati* was somewhat effective, the Widow Remarriage Act of 1856 could not be effectively implemented because of social opposition. But the freedom, which the law gave widows to marry was definitely an achievement in the struggle for women's emancipation. With a ban imposed on *sati* and the ban on widow marriage removed, an environment for liberating women was created.

One of the greatest obstacles to women's emancipation was child marriage. The enactment of the Child Marriage Restraint Act in 1929 prescribed the minimum age at marriage for a girl as 14 and a male as 18 years. Though 14 years is by no means the right age for a girl to be married, this Act at least took the bold step to put an end to the evil custom of infant marriages. When girl children did not have to be married off at an early age, they could go to school which is a very effective instrument of emancipation. The 1929 Act was the single most significant piece of legislation that sought to emancipate women in the pre-independence era.

Most of the social reformers of the 19th century strongly advocated women's education, for they saw education as the single most important tool for liberating women. The opening of schools, especially meant for girls was a major step in

efforts at emancipating women. When women got an opportunity to move out of their homes and also an exposure to the world at large, they were lifted out of ignorance. Though conservative parents did not really accept the idea of sending their daughters to school easily, the fact that efforts began to be made for providing education to girls, was itself a major step in the direction of women's emancipation.

The social reform movements of the 19th century, the efforts made in the early part of the 20th century and also the 19th century women's movement in Europe and North America laid the foundation for the emergence of a strong women's movement in India. The freedom struggle brought many women out of their homes and the newfound awakening created the right atmosphere for fighting for their rights. Liberation from colonial rule and freedom from oppressive social customs were the twin goals of the struggles for women's emancipation. Initially the movement for women's equality was spearheaded by men, but during the later years the leadership passed on to women. Between 1880 and 1930, a number of women's organizations sprang up all over the country. By the time India won her freedom, the stage was set for launching the women's movement on a firm footing.

What is the women's movement?

Women's movement refers to the struggles launched by individuals and groups for liberating women from the clutches (control) of social evils and also for establishing equality between men and women. Women's movement is also referred to as the Women's Liberation Movement. The ideology of the women's movement is that women have equal rights and opportunities available in society. Women's movement believes in activism or action directed at ensuring that women get their rightful place in society. The women's movement fights against oppression of women in all social institutions. It also acts as a pressure group (a group whose voices and actions influence public policy and public opinion) and urges the state to enact laws, which give women their due share in the economic and political affairs of the country. The ultimate goal of the women's movement is to create an environment in which women's self-dignity is safeguarded both in private and public sphere.

Poster made by the National Coordinating Committee, Kerala, for the Fourth National Conference on Women's movement held at Calicut, Kerala between December 28 and 31, 1990.

INTEXT QUESTIONS 35.2

Answer in brief

1. In which year was the most recent incident of *sati* reported?
2. What is women's movement?
3. When was the Widow Re-Marriage Act passed?
4. What was the minimum age at marriage prescribed for a boy and a girl by the Child Marriage Restraint Act of 1929?

35.6 WOMEN'S EMPOWERMENT-EFFORTS IN INDEPENDENT INDIA

The ongoing efforts to empower the women of India are made by the state, voluntary organizations and women's groups. Voluntary women's groups are also known as autonomous women's groups. The common element in efforts being made both by the state and autonomous women's groups is the recognition of the fact that there is gender discrimination in our society and that special emphasis must be placed on eliminating it. If the Constitutional guarantee of equal opportunities and prohibition of discrimination has to become a reality (*put into practice*), there has to be a constant effort to identify and remove gender inequalities. The approaches and strategies of the state and voluntary efforts, however, are different. So, it is important to study the two separately. Let us first see what the state has done to empower women.

35 TATE INITIATIVES FOR WOMEN'S MPOWERMENT

Law has been viewed as a powerful instrument of social change. The process of emancipating women from the clutches of oppressive social customs started even before India became independent. Since 1829, when the Sati Prohibition Act was passed, a number of laws have been passed to remove the legal hurdles to women's empowerment. We have also seen that amendments have been brought to many of the existing laws in order to make them stronger and more stringent. But law alone cannot bring about a change in the position of women. Constant and special efforts have to be made to improve their standards of living. This was mainly sought to be done through the Five Year Plans.

35.7.1 The Five Year Plans

The planning process was started in India in 1951 with the primary objective of removing the hurdles for emancipation for all sections of India's population. Each Five-Year plan had identified certain priority areas, and improving women's status was only one aspect of the plan programmes. We are now seeing the X Plan in operation and in order to understand what each Plan has done for women, let us go through the approaches and achievements of the different Five Year Plans.

From Welfare to Development to Empowerment

Over the years the planning strategies (line of action) for women have shifted from Welfare to Development and to Empowerment. It is this shift which needs to be critically examined if we wish to understand the role of the state in women's empowerment.

35.7.2 First to Fifth Five Year Plans

The approach of the First Five Year Plan (1951-56) was to provide adequate services to promote the welfare of women so as to enable them to play their legitimate role in family and community. Here, the emphasis was on welfare and hence women were treated as mere recipients of incentives, which the state chose to give. The Plan called for setting up of special organizations both at the central and state levels for promoting the welfare of women. The Central Social Welfare Board was set up in 1953. It has its branches in the states. These boards have been supporting and conducting a number of programmes, mainly with a thrust on (*with an emphasis on*) economic advancement.

The approach of the Second, Third, Fourth and Fifth Five Year Plans was in no way different from that of the First Five Year Plan. The welfare approach still guided policies and programmes, which were launched for women's development. Only two special schemes were introduced during this period. These were, the condensed Course of Education and Women and Socio-Economic Programme introduced during the second Plan (1956-61) and Working Girls Hostels and Short Stay Homes introduced during the Fourth Plan (1969-74).

Towards Equality – A Report, which Actually Set the Government and Voluntary Groups Thinking

In the year 1974, the Committee on the Status of Women in India submitted a report, which was aptly titled *Towards Equality*. This Report, paved the way for serious thinking on the status of women in different social institutions in India, because it showed that women were far behind men in enjoying the

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equal rights conferred on them by the Constitution. This Report led to a debate in the Parliament and showed the failure of the welfare approach, which treated women as recipients of benefits and not as equal partners in the development efforts.

The new consciousness that emerged after the publication of *Towards Equality* has to the setting up of the Women's Welfare and Development Bureau in 1976 under the Ministry of Social Welfare. Four separate working groups on employment of Women, Adult Education Programmes for Women, Women in Agriculture and Rural Development were also set up to work out strategies for action.

35.7.3 Sixth Five Year Plan: The Shift from Welfare to Development

From the *Sixth Plan (1980-85)* onwards, a marked shift took place from the Welfare to a Development approach. How are the two different? While the welfare approach treated women as beneficiaries or receipents of benefits, the development approach recognized women as participants in development and not as development targets. It was not enough to introduce a few women specific schemes, but there was need to strive for an all round development of women. Look at the examples given below:

Example 1: A woman in the village was given tailoring lessons under one of the government schemes. But, she had no other means of economic support to buy either a sewing machine or other accessories (*items*) needed to open a small tailoring business. So her training was going waste. She was treated as a target of a welfare programme and afterwards nobody asked her what she really wanted. This is an example of the welfare approach with fixed targets.

Example 2: Before sanctioning women's development programme in a village, a meeting of the women who were residents of the village was called. They were asked to name a few programmes which they thought would be helpful to them to better their economic status. They were also asked to give suggestions as to how best these programmes could be implemented. Since the women identified the setting up of a milk-cooperative and basket weaving as their priorities, the development agency started a milk cooperative and provided the initial funding. Training in basket weaving, especially keeping the market needs in view was also given. In this case women were not treated simply as beneficiaries or receivers of a welfare programme, but they were consulted about their choice of a programme and also involved in managing the programme. This is an example of the development approach.

Towards the end of the Sixth Five Year Plan i.e., in 1985, the Department of Women and Child Development was set up as part of the Ministry of Human Resource Development. This Department was created to function as a central agency to formulate and implement plans, policies and programmes for the development of women and children.

35.7.4 The Seventh Five Year Plan

The Seventh Five Year Plan (1985-1990) laid emphasis on generation (*creation*) of employment opportunities for women. Two new schemes – Support to Training and Employment (STEP) and Awareness Generation Programme for Rural and poor Women (AGP) were introduced. Three important Reports, which were to serve as useful guidelines for future development programmes of the government, were also released during the Seventh Plan period. These were:

- Shrama Shakti (Report of the National Commission on Self-Employed Women and Women in the Informal Sector).
- National Perspective Plan on Women (1988-2000).
- SAARC Guide Book on Women in Development.

The Decade 1990-2000 was declared as the SAARC Decade of the Girl Child and as part of this event, programmes laying special thrust on (*giving special importance to the*) the overall development of girl children were launched.

35.7.5 Landmarks (highlights) of the Eighth Plan

The Eighth Plan (1990-95) period saw the creation of two major organizations, one aimed at social empowerment and the other at economic development of women. The National Commission on Women is a statutory body constituted under the National Commission for Women Act 1990. Its main duties are the protection of the interests of women by safeguarding their rights. The Rashtriya Mahila Kosh was set up in 1993 mainly to facilitate credit support and micro-finance to poor women.

The Eighth Plan Period also saw a revolutionary amendment to the Constitution of India, which provided for the reservation of one-third of the seats in Panchayatiraj institutions and urban local self-governing bodies such as municipalities and corporations to women. The 73rd and 74th Constitutional amendments, which made this reservation possible, have gone down in the history of women's empowerment in India as a 'democratic revolution'. Today, there are more than 40,000 women in local governing bodies across the country, a phenomenon (an occurance), which would never have been possible, if a provision for reservation of 1/3 seats for women had not been made.

INTEXT QUESTIONS 35.3

Answer in one word

1. When was the First Five-Year Plan started?
2. Name the approach adopted by the First to Fifth Five Year Plan with reference to women.
3. Name the Organization set up in the year 1990 to safeguard the rights of women.
4. During which plan period were the 73rd and 74th Constitutional amendments passed?

35.7.6 From Development to Empowerment – The Ninth Five Year Plan

It was during the period of the Ninth Five-year Plan (1997-2002) that two significant developments took place in the field of women's development. The first relates to the shift that took place in the framework (outline) for chalking out women's development programmes. Hitherto, women were either being treated as targets for development programmes or as participants. But not much attention was paid for creating an environment that would enable women to exercise their rights or enjoying their freedom. The Ninth Plan put forth the concept of Empowerment, which would create an enabling environment where, women can experience freedom not just in letter, but also in action. To achieve this goal a National Policy for the Empowerment of Women was accepted by the Government of India in 2001. The second significant development, which took place during the Ninth Plan period, was the adoption of a Women's Component Plan. This Plan directed both the Central and State governments to earmark (set apart) atleast 30 per cent of the funds/benefits in all sectors for women's development.

Women's Empowerment Year, 2001

The Government of India declared 2001 as the year of Women's Empowerment. Three primary objective were set to be achieved during this year. These were:

- Creating and raising large scale awareness of women's issues with active participation and involvement of women and men.
- Initiating and accelerating action for improving access to and control of resources by women.

Notes

- Creating an enabling environment for enhancing self-confidence and autonomy of women.

A number of policies and programmes were initiated during this year to ensure equal participation of women and men in the social, economic and political life of the nation.

Two prominent schemes that were launched for women during 2001 were: *Swayamsiddha* and *Swadhar*.

Swayamsiddha is an integrated programme, which supports the empowerment of women through a network of Self-Help Groups of women. It was hoped to bring together all the women related schemes of the central and state governments at the block level. The government also launched the *Swashakti* Project to help the setting up of women's Self-Help Groups in villages by giving financial incentives. In many villages, Self-Help Groups have been doing great work in not only encouraging savings but also mobilizing women to fight against oppression in their families and villages. Self-Help Groups also offer easy credit to members to start or improve small-scale business enterprises.

Swadhar was launched to provide rehabilitation to women in difficult circumstances such as destitute widows, women prisoners released from jail and without family support, women survivors of natural disaster and victims of sexual crimes. Shelter homes are planned to be constructed in which rehabilitation programmes will be offered on a holistic basis.

Activity: Visit a Self-Help Group, during one of its meetings and interact with the members. Prepare a report of about 250 words on their activities.

35.7.7 The Tenth Plan

The Tenth Plan (2002-07) became operational from April 1, 2002. A Working Group on Empowerment of women was constituted to prepare a base paper, to provide guidelines for future programmes for women's empowerment. This paper has made the following recommendations:

- Women must be helped to equip themselves to face the challenges being thrown up by globalization.
- Even though a number of development policies and programmes have been formulated to empower women, not all women could make use of these programmes because of the prevailing social discrimination against them. So investments on health, education and capacity building must be stepped up in future.
- During the last 10 years there has been a decline in expenditure on health, education and welfare. Since this affects women's development seriously, efforts

must be made to increase investments on those sectors, which actually help women's development.

35.7.8 The Plans Reviewed

Since the planning period began in 1951, a number of programmes have been designed and implemented for women's empowerment. But all these efforts have not been able to remove gender discrimination inherent in such sectors as family life, health, education, employment and political participation. Dedicating one year to women's empowerment or one decade to girl children will not automatically bring about women's emancipation. There must be a commitment to make all these programmes functional in a way as to remove gaps between men and women on the one hand, and among women of different groups on the other. The need of the hour is an Action Plan, which believes in action and not just in talking about women. We will have to wait and see what the tenth plan does.

INTEXT QUESTIONS 35.4

Match the Following

	A	B
1.	Women's Empowerment Year	Networking of Self-Help Groups
2.	Swayam Siddha	2001
3.	Swadhar	Setting apart 30% of the funds for women's development in different sectors
4.	Beginning of Tenth Plan	Programme for women in difficult situations
5.	Women's Component Plan	2002

35.8 WOMEN'S EMPOWERMENT THROUGH VOLUNTARY ACTIONS

The women's movement in India has been a strong force in the struggle for empowerment of women. Prior to independence, organizations such as All India Women's Conference, Bharat Stri Mandal, Women's Indian Association, National Council of Women in India came into existence. These organizations no doubt raised issues of women's inequality, but their thought and action were not radical enough to question patriarchy. However, they organized campaigns against child marriage, *purdah* and demanded voting rights for women. These organizations

Notes

were founded and managed mostly by women of middle or upper classes. By 1940 when the freedom struggle was at its height, the All India Women's Congress had raised this question. 'Today our men are clamouring for political rights at the hands of an alien government. Have they conceded to their wives, their own sisters, their daughters, 'flesh of their flesh, blood of their blood', social equality and economic justice'. The sentiment echoed in this question is that political freedom does not necessarily bring to women freedom from oppression. Though the pre-independence women's movement could not organize the masses, it had definitely set the stage for a strong women's movement to emerge in India after the country gained independence.

Even after independence, it took nearly 25 years for the emergence of women's groups and organizations, which took up women's issues from a feminist viewpoint. The observance of the International Women's decade between 1975-1985 led to the starting of courses on women's studies in many universities and colleges as well as action programmes organized by women's groups to sensitize the society to women's issues. A number of women's groups emerged in different parts of the country to raise basic questions about gender inequality and initiate action to counter these inequalities. These groups, known as autonomous (independent) women's groups did not have a connection with any political party. These autonomous women's groups did not believe in simply submitting representations or sending delegations to meet political leaders and request for action. On the contrary, they created a forum for women to meet and discuss issues that were affecting them and chalk out strategies to tackle all forms of oppression in society. Though educated middle class women took the initiative in forming and managing these groups, they took up the problems of working class women, tribal women, peasant women and dalit women. Yet another unique feature of the autonomous women's movement was the participation of women from all castes and classes. The autonomous women's groups also joined hands with other progressive movements, such as student movements, tribal movements, environment movements, anti-price rise movements or movements for equal wages.

35.8.1 Empowerment through action

The autonomous women's groups believe in fighting oppression, injustice and discrimination against women in all social institutions. The groups do not compromise their principles for any political, social or economic policies or programmes, which bring indignity to women. They are not entirely dependent upon government funds. They are fully aware of the fact that empowerment cannot be achieved until basic gender inequalities in family, economy, education and political institution are removed. The autonomous women's groups have two strategies for women's empowerment – awareness and action. Autonomous women's groups

have taken up issues such as dowry, rape, family violence, alcoholism, sexual harassment at work place and many others. These groups are very active in their areas of location and work, and are being approached by women in need of support and help. They interact with the police, government representatives, employers or politicians to seek justice for women and uphold their self-respect.

Street play depicting victimization of women

A women's meet organized on women's day

The strength of the autonomous women's groups has been realized by the state and its agencies, which often invite these groups to offer their advice on how matters relating to women could best be solved. The involvement of women's groups is also being sought in creating awareness among different groups, which the state is trying to empower through its policies. Women's groups may join hands, but only after they are convinced that their basic principles are not compromised.

INTEXT QUESTIONS 35.5

State whether the following statements are 'True' or 'False'

1. The International Women's Decade was observed between 1975-1985.

   True   False

2. Autonomous women's groups do not interact with the police nor are they a part of the government.

   True   False

3. Women's movement is meant only for urban women.

   True   False

4. Women's empowerment is an ongoing process.

   True   False

Notes

35.9 WOMEN'S EMPOWERMENT IS A PROCESS AND NOT A FINISHED PRODUCT

In a country, which has a history of 3000 years of women's oppression, the attempts at emancipating women from this oppression are only about 175 years old. Given the volume and diversity of the problems, which women face in India it requires a very committed and continued effort on the part of all of us to reach the goal of women's empowerment. Empowerment is a light, which has to be lit in every heart and only then will it become a mass movement. Neither the state nor the women's groups, by themselves can solve all the problems, which women face. For women to be empowered we need an enlightened society, and that includes each one of us, wherever we are.

WHAT YOU HAVE LEARNT

- For the past 175 years many laws have been passed to free women from the clutches of oppressive social customs and practices.
- Women can experience liberation only when they live in an environment, which enables them to enjoy the rights conferred on them. It is the creation of this conducive environment, which is the goal of empowerment.
- An empowered woman is one who has the freedom to take decisions in matters relating to her life. She is also free from violence in her family and all other social institutions.
- Women must be empowered, so that not only do they enrich their lives but can also build an enlightened society.
- Emancipation refers to freedom from all forms of oppression. But if a woman has to be emancipated from oppression, she has to be empowered.
- The social reform movements of the 19th century such as the movements against *sati*, removal of ban on widow marriage and ban on child marriage were the first systematic attempts to emancipate women from oppressive social customs.
- Progressive laws did not bring immediate changes in the attitudes of people. Though women became legally emancipated, there were still many obstacles to their emancipation in the true sense of the word.
- After India became independent both the state and the autonomous women's groups made efforts to change the situation of women.
- The state initiatives came mainly through the Five Year Plans. Till date, nine Five Year Plans have been completed and the tenth Five Year Plan has commenced on April 1, 2002.
- The first five plans adopted what was called the welfare approach in dealing with women's issues and problems. This approach treated women as mere targets of welfare programmes and not as participants in the development process.

- From the Sixth Plan onwards the shift took place from welfare to development. Women were considered as key participants in the development programmes.
- Towards the end of the Sixth Plan the Department of Women and Child development was set up.
- During the Seventh and Eighth five year plans three major documents and two major commissions relating to women's development were created.
- During the Ninth Plan the shift took place from development to empowerment approach. The year 2001 was declared as the Year of Women's Empowerment and a number of programmes were started during this year. Special mention may be made of *Swayamsiddha* and *Swadhar*. Women's Self-Help Groups, which are a real source of empowerment of women, are doing great work in a large number of India's villages in building capacities of women.
- All over India, a number of autonomous women's groups have been working to fight oppression of women. These groups do not receive financial support from the government, but generally mobilize their own human and financial resources to fight for the cause of women.
- Women's empowerment is a process and not a finished product. The light of empowerment has to be lit in every heart.

TERMINAL EXERCISE

Answer the following questions in 200-300 words.

1. What are the main achievements of the social reform movements of the 19th century in emancipating women?
2. Critically examine the role of Five Year Plans in women's empowerment.
3. Explain the role of autonomous women's groups in the women's movement.
4. Show how Self Help Groups can empower rural women.

GLOSSARY

1. **Autonomous Women's Groups:** Groups of women, which are independent of any form of state control or state financial support. They approach women's issues from a feminist point of view.
2. **Emancipation:** Freedom from any form of bondage or oppression.
3. **Empowerment:** Freedom to make choices, take decisions and enjoy freedom from violence in all social institutions.
4. **Five Year Plans:** The development plans drawn by the Planning Commission to bring about all round development of Indian Society.
5. **Towards Equality:** The Report submitted by the Committee on the Status of

Women in India in 1974, which showed that women were far behind men in enjoying equal rights conferred on them by the Constitution.

6 **Women's Movement:** Struggles by individuals and groups for liberating women from the clutches of social evils and for establishing equality between men and women.

7. **73rd and 74th Constitutional Amendments**: The amendments to the Constitution of India, which reserved one third of the seats in local governing bodies such as Panchayats and municipalities for women.

ANSWER TO INTEXT QUESTIONS

35.1

1. 2001	2. emancipation
3. empowered woman	4. enlightened

35.2

1. 2002	2. Struggle for women's liberation.
3. 1856	4. 14 years for a girl and 18 for a boy.

35.3

1. 1951	2. Welfare
3. National Commission on Women	4. VIII Plan

35.4

1. Women's Empowerment Year	2001
2. Swayam Siddha	Networking of Self-Help Groups
3. Swadhar	Programme for women in difficult situations
4. Beginning of Tenth Plan	2002
5. Women's Component Plan	Setting apart 30% of the funds for women's development in different sectors

35.5

1. True	2. False
3. False	4. True

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32

CULTURE : CONCEPT AND CHARACTERISTICS

We all use the term culture quite freely to mean different things at different times. At times, we mean by culture the life style of the people of upper stratum. At times, we refer some people as un-cultured meaning 'rude' or 'uncouth'. The term 'un-cultured' is not acceptable to sociology; because all human beings have one or the other type of culture- a way of living. Culture binds individuals together and keeps them in a group and also sets them apart from 'other people'. Our culture makes us Indian and distinguishes us from the American or the German. Thus, culture is the distinguishing element of a society or group. A culture is expressed also through certain material products. It is also expressed through language, religion, economy and political system, etc. Culture is a way of life that is common to a group of people. It includes a collection of beliefs and attitudes, shared understandings and patterns of behaviour. They enable us to understand each other. In this lesson, you will read more about culture, its concept and characteristics.

OBJECTIVES

After studying this lesson you will be able to:

- define culture;
- understand the concept of culture; and
- recognise the characteristics of culture.

Notes

32.1 DEFINITION OF CULTURE

Culture is an integral part of our existence. Yet, it is different from people to people. We can understand culture better with the following example: whenever we meet a relation of ours or a friend, we greet him with folded hands (*namaskar*). We offer respect to our elders by touching their feet. This is typical of Indian culture. Shaking hands, hugging and kissing are different ways of greeting friends and relatives in the western world.

Now let us define culture. A widely accepted and easily understood definition is:

"Culture is that complex whole which includes knowledge, beliefs, arts, morals, laws, customs and any other capabilities and habits acquired by man as a member of society"

From this definition we may conclude that culture has both learning and teaching capabilities. In other words, everyone in the group teaches and learns capabilities. The details of the processes of learning and teaching vary from culture to culture, group to group, or from place to place.

However, these processes may be centered on certain universal aspects of human behavior and activities such as house building, food production, and preparation, clothing language, etc. The methods of food production and preparation, the structure of buildings, the way people clothe, the way people speak and communicate varies from culture to culture.

Capability is the ability to cope with the environment, natural as well as man made Man × environment = culture

32.1.1 Concept of Culture

Culture- As said earlier, culture is the way of life that is common to a group of people. Now let us look at culture in its time-space jacket.

Time bound: Wearing of warm clothes in winter and carrying an umbrella in rainy season are examples of behavioural change over a short period of time i.e. approximately a year. Over long periods of time, patterns of behaviour change due to factors entering as contents of culture. For example, about 200 years back, there were no railway facilities a hundred years ago there were no aeroplanes. Twenty-five years back people were not exposed to computers as they are today. All these innovations have influenced the way of life to such an extent that life without them is almost unthinkable. That is how time is a determining factor in the cultural makeup of a people.

Graphics of a person greeting another person with raised fists.

Space bound: We all greet our friends when we meet them after a lapse of time. However, the way in which we greet varies from culture to culture and place to place. The Indians greet with folded hands, the Englishmen greet by shaking hands, and the inhabitants of Tikopia, a small Polynesian island, greet by approaching each other with raised fists, which to an outsider appears as a prelude to fight. This is how the human behaviour varies from place to place.

Culture has two broad components: One is material and the other is non-material. The material part includes everything that is made, fashioned or transformed by human beings in society i.e. it is tangible, like ploughs, sickles, digging sticks

Culture

- Material → Food, dress, ornaments, houses and automobiles, etc
- Non-material → Symbols, attitudes, ideas, beliefs, song, dance and music etc.

musical instruments, etc. If we look closely, we find that even people who have agriculture as their main occupation do not use similar agricultural implements. In hilly areas, hoes are used instead of ploughs. Here we see that the environment plays a vital role in conditioning the culture of a society. Thus, it may be said that the material expression of man's interaction with environment is cultural. Environment

Notes

is not the same every where. It varies from place to place. Hence, culture from place to place can also change along with the change of environment.

Let us now move to the non-material aspects of culture. Non-material culture includes symbols, ideas that shape the lives of human beings in relation to one another The most important of these are attitudes, beliefs, values and norms. For example, the beliefs affect the rituals. Muslims observe fasting for one month (known as *Ramzan month*). During this period, they take food once a day, that is only after seeing moon in the evening. On the last day of Ramzan, fasting breaks with a particular type of sweet dish along with other sweets which are also distributed among near and dear ones. Similarly, food-related beliefs and taboos (restrictions) govern our food habits and food consumption at different phases and occasions of life. For example, among the Oriyas, there is restriction on taking non-vegetarian food during the month of 'Kartik'. It is believed that avoiding non-vegetarian food during this month prevents different diseases and helps leading a normal healthy life. A restriction on food during *navaratri* among north Indians is another example of non-material culture.

Not entering the kitchen with slippers on observing forty days rest after childbirth, are other examples of non-material aspects of culture. Some of these practices have been found to have scientific basis also . For example, use of turmeric in almost every ritual and food preparation is said to be associated with its antiseptic quality. This is common nearly among all communities in India.

INTEXT QUESTIONS 32.1

Match Column 'A' and 'B'

A	B
1. Culture refers to	1. Both material and non-material aspects
2. House, a plough, a cycle, etc., are examples of	2. a way of life
3. Knowledge, beliefs, arts, moral law and custom, etc., are examples of	3. material culture
4. Every culture has	4. non-material of culture

32.2 CHARACTERISTICS OF CULTURE

Let us now discuss the most common and important characteristics of culture. They are:

1. Culture is universal.
2. Culture is stable, yet it is also dynamic
3. Culture is a learned behavior.

(A) Culture is universal

An Oriya family was residing in Bangalore. Once, when they were having their dinner consisting of *chapati* and *dalma*, their neighbour, a Telegu speaking woman entered. she was rather surprised to see the Oriyas eating *chapati* and not rice, which in fact was essential to her own dinner. Thinking that perhaps the Oriyas had run out of rice, she offered to provide them the required amount. To her request, the Oriyas said that it was not the case of running out of rice, but they were accustomed to eating *chapati* at night. This example shows that while food is universal, what people eat, how they prepare and serve it, varies from one community to another. Culture is both universal and particular.

The concept of man as the only culture-building animal makes culture universal and makes it an attribute of all human beings. All humans have technology to manipulate their natural environment to sustain their life. They have some way of producing food and distribute it among themselves. All have institutions such as family and other kin groups. All people have some kind of system of political control and adjudication of law and justice. All have songs, dances and tales in different forms of arts. All have languages to convey their ideas.

INTEXT QUESTIONS 32.2

Put a tick (✓) for the right one and (X)) for the wrong one.

1. Culture is not universal
2. Culture is space bound.
3. Each culture is similar to others.
4. Universality of culture is an integral part of human existence

(B) Culture is stable yet it is also dynamic

A culture is also time bound .It changes over time .In other words, it is in a continuous state of flux. Culture can be compared to a flowing river. As the river flows down, the water at a given spot along the river gets replaced by the second incoming flow. However, the river remains as ever so. So is culture. The contents change, are modified, get replaced, but the river of culture flows. It is a process of

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continous change and continuity makes culture dynamic. Change in the culture comes so steadily and stealthily that we never suspect it until we project the present on the past. Let us take the example of our own photograph .A present photograph of this year and another photograph taken few years back will definitely give an idea of change in culture either in hair style or in dress pattern .We can mark here how styles of clothing and hair have changed over years. In our daily life we can see many such changes. Years back, in our society, girls' education was not encouraged while early marriage was mostly encouraged. Girls were staying at home, learning household activities till they were engaged and got married. Over years, we see girls have come out of the four walls of the house not only for formal education, but also for higher education. Now a days quite a number of young boys and girls are free to select their own life partners. Thus, we see every time something new is added to our culture while a bit fades away. In this way, culture is an ever-changing process.

Now we can say that culture is stable but it is always changing. Another example will make it clear. The institution of marriage is found every where. But the pattern of marriage and practices associated with the marriage system are gradually changing. The marriage pattern among the Gujratis at the present and few generations' back will definitely give us the changes that take place. Hence, it is now clear that culture is stable yet it is also dynamic.

INTEXT QUESTIONS 32.3

Choose the right word and fill in the blanks with appropriate words:

a) Culture is...

b) Culture is space and..

c) Changes in culture come ....

d) Culture is ever ....

(C) Culture is a learned behaviour

When you greet others you fold your hands. But, have you seen a new born baby folding its hands to greet others? In other words, we can say that we have learnt to greet with *namaskar* because we have seen others doing in the same manner or we have been told by our elders to do so. But does any body tell a crow to build its own nest? Even tailorbirds weave their own nests. These birds have not learnt the technique of nest-building from other birds. They have inherited the quality from their parents. Human beings do not inherit any socio-cultural parental quality. They have to learn it from their family members, members of the group and the

society they live in. Thus culture is a learned behaviour and not genetically inherited nor is it an instinctive behaviour. It is acquired by human beings from the society in which they are brought up. Consequently, culture is unique to the human species. Learning of one generation is passed down to the succeeding generation through a process called "enculturation".

Enculturation is a process of education without a formal school. It is learning about one's own culture in order to become a member of one's society. It is a process that differs from one society to another. Enculturation is a continuous process of teaching and learning of all aspects of culture. It is not limited to physical activities such as food or dress, nor does it limit to the language we speak. It includes values, norms, attitudes, morality and everything both mental and physical. Learning the culture begins from birth and continues throughout life. Children born to Indian parents in India learn an alien culture if they are encultured in alien environment from their childhood. Here, we should note that culture is a group phenomenon and not an individual one. It pertains to society or to the people who share a way of life through a process of learning.

INTEXT QUESTIONS 32.4

1. Write 'T' for true and correct the false one.

i) Culture is genetically inherited.

ii) Culture is a learned behaviour.

iii) Learning of one's culture to become a member of the society is called enculturation.

iv) Culture is unique to all human species.

WHAT YOU HAVE LEARNT

- Culture is the total way of life shared by a group of people. It unites people of a group and sets apart one group from the other.
- We have also learnt that culture is universal and is not culture time and space bound.
- Time and space dimensions make culture dynamic and that culture is man made
- It is also learnt culture is a learned behaviour as human beings learn from their own culture. Thus we can say that culture establishes a pattern of life without which it is difficult to live. This example will make your understanding more clearly. We often feel very uncomfortable when we travel to another country and take to another way of life. Coming from a different cultural background,

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leaving it far behind and adapting to a new cultural set up seems to be very difficult. This is because all cultures are not the same. They vary from place to place.

- Each society has a different culture or we may say culture differs from society to society.
- Another important aspect to be noted is that language plays a vital role in every culture. Finally, our culture reveals our total life, thinking and behaviour.

TERMINAL EXERCISE

1. What do you mean by
   (a) Enculturation
   (b) Culture
2. Define culture and discuss two important characteristics of culture.
3. Write a brief note on the concept of culture.
4. Culture is a learned behaviour and justify it with a suitable example.

GLOSSARY

Culture : A way of life common to a group of people. It includes both material and non- material aspects.

Dynamic : Which is not static. In relation to culture it is ever changing and these changes are both time and space bound.

Enculturation : It is a process of learning one's own culture, to be a member of the society.

Taboo : Restrictions or prohibitions which are not permitted by the society.

Flux : Flowing or constant succession of changes.

Universal : It is present in every human society.

Acquired : Not inherited but gained through effort or over time or both.

ANSWER TO INTEXT QUESTIONS

32.1

A	B
1	1
2	3
3	4
4	2

33

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INDIAN CULTURAL HERITAGE

In the first lesson, we have discussed the meaning of culture, the concept and different characteristics of culture. This lesson will tell us about the cultural heritage of our country. The knowledge of our past traditions and practices is very important because by understanding these, we can understand our present culture. Our food, dress, languages, music and art forms etc. are all parts of our culture are transmitted from one generation to the next over years. All these are woven into an integrated whole and lend Indian culture its distinctiveness.

OBJECTIVES

After studying this lesson you will be able to

- explain the meaning of cultural heritage;
- explain what is enculturation; and
- state different facets of culture from ancient to modern times.

33.1 MEANING OF CULTURAL HERITAGE

A nation is recognised through its achievements – past and present. The past achievements, which survive the onslaught of time pass into the realm of heritage. Thus heritage is that item of culture which is inherited by the posterity collectively. The Sun temple of Konark, the pyramids of Egypt, the Kumbha Mela, many rituals and beliefs associated with day-to-day life and the *Vedas* are some examples of Cultural Heritage.

We, the people of India, are the successors of a rich cultural heritage, created and left for us by our ancestors in different walks of life.

> India's cultural heritage is not only one of the most ancient, but it is also one of the most extensive and varied.

Throughout its history, people of diverse cultures have either temporarily come into contact with India or have permanently settled here in to evolve a distinctive Indian Culture. As a matter of fact, Indian Culture presents a synthesis of several ways of life. Over several generations, material components and intellectual give India its unique identity as a nation visible in many aspects of our culture like food, dress, ornaments, architecture, sculpture language, literature, science, technology, dance and music, art and painting, values and practices etc. The achievements in all these areas of activity that have come down to us defying the ravages of time, are termed as our heritage.In the following section, we shall discuss some of them.

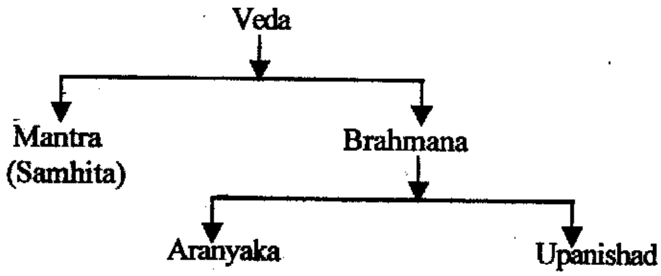
33.2 THE HERITAGE LITERATURE OF INDIA (BHARAT)

We, Indians, are the beneficiaries of a unique body of literature called 'The Vedas', the world's earliest literary heritage. It is carbondated to 1500 B.C., though Lokamanya Bal Gangadhar Tilak, on the strength of astronomical evidence dates the earliest part of the Veda to about 2000 B.C.

The term *veda* is coined from the root ***'vid'*** meaning knowledge. The contents of the *vedas* were handed down through generations orally/audially. Because of this practice, the *Veds* are also designated as **Sruti,** meaning something that is **'heard or revealed'**. It is believed that no one authored the Vedas. The contents were revealed to the rishis; or they were flashed before their minds eyes in the depth of their mystical experience; They were only the media to transmit to posterity the insight which they received. The transmissions were carried through verbally and were received audially. This is why, ***veda is synonymous with 'Sruti'***.

> **The vedas are four in number. These are: the Rig, the Yajur, the Sama and the Atharva. The Rig-veda is said to be the oldest scripture of the world. It is a heritage, not of Bharat alone, but of the humanity, as a whole.**

The Rig-veda is largely a book of prayers. The Yajur veda deals with sacrificial rites. The Sama is a repetition of a part of the Rig-veda, set to music, to be sung at appropriate stages during the sacrificial rituals. The Atharva Veda contains what later has come to be known as Science as well as morals and ethical codes to guide human behaviour.



Each veda is divided into two parts: The Mantra and Brahmanas (liturgies in prose). The Mantra part is also called 'Samhita'. The Brahmanas teach the 'know-how' of sacrificial rites. The Aranyakas teach meditation based upon the symbolical interpretations of the liturgical rites. The Upanishads may roughly be described as philosophical treatises dealing with the ultimate problems of life and after life. By the term Veda we mean only the Mantra or Samhita Part. Each Samhita has its own Brahmanas, Aranyakas and Upanishads having different and independent names.

Each Samhita is divided into a number of parts – a part is called a "Mandala". A Mandala is divided into "Suktas" (a group of related Mantras) and a Sukta contains a number of stanzas/mantras.

Next in importance is the Bhagavad Geeta. It is an integral part of Mahabharata, set in the form of a dialogue between Sri Krishna (believed to be an incarnation of God Vishnu) and Arjuna, a warrior prince. The dialogue took place in the midst of a battlefield. It contains discussions on problems of life and death, duty, devotion, knowledge, meditation and solutions there to. Manliness and selfless devotion to duty are the keynotes of this great treatise. Distinct from the Sruti, there is a body of literature known as Smruti, meaning 'remembered'.

Deriving their authority from the Sruti, the Smruti explain, elaborate and illustrate the fundamental teachings of the Sruti. They provide codes to regulate society. The chief among the smrutis, is that of Manu. The others are by Parasara, Yajnavalkya, Vasistha, etc. These are more than one hundred.

Then there are Ramayana and Mahabharata, technically called 'the Itihas', they contain the history of two most important ruling families, the Kuru and Iksyaku, that shaped the destiny of Bharat. Though they deal primarily with the story of Rama and that of the Kuru dynasty, they are respected as the basic foundations of Bharatiya Culture.

Then, there are the Puranas – 36 in number, 18 Mahapuranas and 18 Upapuranas. These are stories woven a round some historical event or personality to inculcate

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basic human values through concrete evidences. The Jataka tales of Buddhism, Jaina literature move around several incarnations of Buddha and also address the inculcation of values guiding healthy human relationship.

There is another body of literature known as "Agama". These are sectarian scriptures dealing with the worship of particular God and Goddess and prescriptions of discipline for the worshipper.

There flourished six systems of Philosophy in different times of ancient Bharata. They are known as *Darsana* meaning visions of truth. They are *Nyaya* of Gautama, *Vaiseshika* of Kanada, *Sankhya* of Kapila, *Yoga* of Patanjali, *Mimansa* of Jaimini and *Vedanta* of Badarayna or Vyasa.

The treatises on Nyaya and Vaiseshika are around the atomic theory of creation. Sankhya propounds the animate soul and inanimate matter as the basic factors in creation. Yoga deals with the control of the mind and the body. Mimansa upholds the Vedic ritualism. Vedanta, meaning the culmination of the Vedas, is based upon the Upanishads.

The Geeta, Brahmasutra (of Vyasa) and the Vedanta are known as 'Prasthana Traya', meaning three basic scriptures, leading to the highest goal. The Vedanta offers rational solutions to the fundamental problems posed by the Darshana.

Apart from these fundamental scriptures which are supposed to have regulated the Hindu way life for millenia, there are other literary creations of the ancient India, surpassing time and space. They are 'the Panchatantra by Vishnu Sharma, Rajatarangini by Kalhana, Kadambari by Bana Bhatta, Meghadoota by Kalidasa, Artha Sastra by Chanakya, Astadhyayee (a treatise on Grammar) by Panini, Natya Sastra by Bharata, etc. There are also treatises on various branches of science, such as *Charaka* and *Susruta Samhitas* on Medicine and Surgery, *Brihat Samhita* on Astronomy by Baraha Mihir etc.

Down in the recent history, the Mughals were great patrons of literature and gave a considerable impetus to its development in different branches. Not only emperors but the ladies of the royal households from Humayun's mother to Zebunnisa, the famous daughter of Aurangjeb, were patrons of art and literatures. Babar and Jahangir wrote their own memoirs. Many thinkers and scholars flourished and wrote interesting and important works under the patronage of Akbar. At Akbar's court gathered a galaxy of poets and men of literature. Abul - Fazl, was Akbar's "friend philosopher and guide" has written "Deen - I - Akbari". The scholar Prince, Dara translated the principal Upanishads into Persian. There had been drastic changes towards the latter half of the 19th century commencing from the time when India came in contact with the west.

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Great Indians, such as Raja Rama Mohan Roy, Swami Dayananda Sarswati, Iswar Chandra Vidyasagar, Swami Vivekanand and Mahatma Gandhi and many others turned their attention to a critical examination of Indian social practices, such as Brahminical rituals, caste rigidity, plight of the widows and women and came out with ideas to weed the Indian culture from its dead wood. These led to great social and religious awakening and produced literature in different regional Indian languages. Many Sanskrit works have been translated into English and other Indian languages. Widespread English Education has also introduced new ideology and western thought into the literature of regional languages. Various branches of literature - novel, story, drama, essay, and poetry - were enriched. With the advent of 20th century, national awakening and freedom struggle introduced the sentiment of patriotism into Indian literature. Today we see in our literatures, an attitude of realism and an enlarged global vision. National spirit and patriotism deeply impressed the evolution of modern literature and consequently some of the best works were composed in this period. Rabindra Nath Tagore, Subramanyam Bharati, Dinkar, Mahatma Gandhi, Jawaharlal Nehru, to name only a few, belong to a galaxy of powerful writers whose works have already entered the realm of heritage was the pioneer in this field.

(Photographs of Gandhi, Nehru, Tagore and Vivekanand Dinkar may be given)

33.3 DANCE AND MUSIC

Dance and Music have always been popular in Indian Culture, patronized by kings and nobles. However, Mohammad Shah liberally patronised music in the first quarter of 18th Century. Talented musicians like Adarang and Sadarang were famous for their Veena playing. Raja Tuljaji of Tanjore (of South) himself was a well - versed musician, patronised, musicians liberally. He has written a famous book on music "Sangeet Saramrit". The bhajans (devotional songs) of Tyagraj of Tanjore were very popular in South India. Together with music, dance was encouraged during modern India. The traditions of *Kathkali, Manipuri, Bharat Natyam and Odissi* have been popularised by great artists like Rukmini Devi, Menaka, Gopinath (Bharat Natyam), Madame Simaki (Kathakali), Raj Kumar and Priya Gopal (Manipuri), the couple of Raghunath Panigrahi, Sanjukta Panigrahi (Odissi) and the latter's Guru Kelu Charan Mohapatra have popularised both dance and music throughout India and abroad.

India is full of folk - dances and folk - lore. They are flourishing together with the classical dances. The popular and well known folk dances are Bhil- Nritya, Santhal-Nritya, Naga - Nritya, Gajar (Bengali), Kajri (U.P. and Bihar) and Ahir - Nritya (U.P), the Chau of Orissa have been entertaining the people of India from times immemorial. The martial dance with sticks & words and strings are also popular throughout India. Dances of some tribal communities are stunningly colourful.

A large number of books have been published on folk - dances and other dances of India. "Shantiniketan" several institutions like of West Bengal have been contributing immensely to both song, dance and other forms of art. The music is woven into the texture of the dance patterns. The Government of India has also been doing a good deal in this direction. The Sahitya Academy (the National Academy of Letters), Sangeet Natak Academy (Academy of Music Dance and Drama) and Lalit Kala Academy (Academy of fine arts) are some of the prominent Academies established by the Government of India for the development of Art and Culture.

(Phtotographs of various dancers are to be given)

INTEXT QUESTIONS 33.1

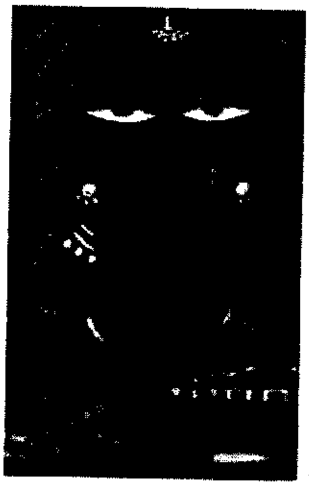
Match column 'A' with column 'B'

A	B
1. Adarang and Sadarang	Odissi
2. Raghunath Panigrahi and Sanjukta Panigrahi	Kathakali
3. Rukmini Devi	Veena
4. Madame Simak	Bharatnatyam

33.4 ART AND PAINTING

The paintings of ancient India are master-pieces of all times. The fresco paintings on the walls and ceilings of the Ajanta and Ellora caves and those at Bagh in Gwaliar in the style of Ajanta still attract admiration. The most important compositions are the procession of elephants and a dancer with women musicians. The Madhubani paintings of Madhubani of Bihar and *Patta* Painting of Orissa are some good examples of ancient art and painting. The Rajput paintings are sensitive, delicate and serene. They show close association with religion.

During the Mughals, fine art rose to a standard of considerable excellence. Being lovers of fine art, the mughal kings patronised new styles and techniques where one can notice a happy mingling of Persian and Indian elements. This synthesis has left a deep impression on painting, architecture, embroidery, jewellery and metal work of the age. Painting made remarkable progress during the time of Akbar. His personal interest in painting, generous aesthetic temperament, sympathetic attitude towards foreign artists, his religious tolerance and active association with Hindus are noticeable in the paintings of his times. The best work of painting were undertaken when Akbar was staying at his new capital Fatepur Sikri. All artistic creations of this period breathe an air of luxury.



After the decline of the Mughals, the traditional continuity disappeared. The creative power and the faculty of appreciating real art had also declined. The paintings and writings which ushered in a new beginning during the early decades of the 20th century mainly done by the Bengal Renaissance. Then gradually it spread to other parts of the country. Mention can be made of artists like Ravi Verma and M.F. Hussain (Photographs) who are acclaimed internationally in the field and painting.

33.5 ARCHITECTURE

Ancient India was as rich in the domain of sculpture and architecture as in the field of art and literature. The Vishnu temple at Deogarh, the Sun temple at Konark, the famous temple of Lord Jagannath at Puri are admired as gems of ancient Indian architecture. Khajurajo temples in Bundelkhand built of buff - coloured sandstones are still standing as loud witness to the outstanding architecture of ancient India. The Jain Dilwara temples of Mount Abu exhibit sculptural decoration of most marvelous richness and delicacy. The temples of Orissa have special place in the field of Indian architecture. The Orissan temples are characterized by the absence

of pillars in the halls, an adorned interior and a lavishly adorned exterior. Among the finest of these are Lingaraj temple, Mukteswara temple and Rajarani temple at Bhubaneswar besides the Sun temple of Konark and the Jagannath temple of Puri. The strong and magnificent forts of Chittorgarh, Gawalior, the grand fort of Jodhpur the Hawa Mahal, and Amar Palace of Jaipur, the palaces of Jaipur, Udaipur and Gawalior, and the towns like Jaisalmir, Kota and Udaipur are some of the examples of architectural skill of India.

Sun temple of Konark

With the advent of Mughals, Indian architecture entered a new phase in which the rugged and simple work of the earlier Sultans of Delhi is softened and beautified by Persian influence. Architecture under the Mughals attained a very high peak. Mughal architecture reveals a happy blending of Persian and Indian style. The Gol Gumbaz at Fatepur Sikri, the Taj Mahal in Agra, the Red-Fort, Diwan - i - Am and Diwan - i - Khas and the Jama Masjid represent this style. The Mughals were famous for gardens. As per the Persian style, the gardens were to be geometrical in design containing, artificial lakes, channels, tanks and water - falls, which were freely provided. Another important innovation was the making of terraces at different levels.

During the British rule, the western architectural styles became popular and spread all over the country. In the beginning of 20th century, two distinct schools emerged in Indian architecture :

a. Revivalist school which aimed at the revival of indigenous architecture and

b. The progressive and modern school which inclined toward the western models. The latter had been more popular.

The constructions of Victoria Memorial in Kolkata and at New Delhi were designed by Engineers. Inspite of expansion of western architecture, many Indian Princes and Nawabs constructed a few structures in traditional Indian design. The modern magnificent buildings at Udaipur, Jaipur, Jodhpur, Mysore and other places are the best specimens of the art of Indian master - builders. The bathing Ghats of Haridwara, Ujjain, Varanasi and Maheswar, the temples at Mathura, the Jain temple of glass at Indoor and the Birla temple at Delhi and the Vishnu temple at Nagda in Madhya Pradesh are those which were least influenced by the western ideas. They are the brilliant examples of Indian architecture set in modern times.

33.6 SCULPTURE

The Mathura and Sarnath schools, paid special attention to the physical charm of the statues and to the dignity of their poses. Statues of Vishnu, Shiva, Buddha and other gods and goddess were sculptured in minute details. All the statues found inside the temples of Orissa (Puri, Konark, Bhubaneswar etc.) are characterized by a highly developed sense of rhythm and beauty.

Modern India have maintained the sculptures of ancient and medieval India but there is no significant mark of advancement in sculpture in contemporary India.

INTEXT QUESTIONS 33.2

Write the name of the places where the following are situated :

a. Sun Temple

____

b. Victoria Memorial

____

c. Hawa Mahal

____

33.7 NORMS AND VALUES

Every culture contains a large number of guidelines which direct individual and groups conduct themselves in particular situations. A norm is a specific guide and action which defines acceptable and appropriate behaviours and particular situations.

> Values, on the other hand provide more general guidelines. A vlue is a belief that something is good and desirable. It defines what is important, worthwhile, and worth striving for.

Many norms can be seen as reflections of values. A variety of norms can be seen as expressions of a single value.

Certain norms and values are essential for the operation of human society.

A great deal of attention was directed by the thinkers of ancient India to provide specific guidelines to individuals to conduct their inter-personal relationships in specific situations.

The values and practices of ancient India were of great importance. These practices could be easily seen in institutions like marriage and rituals and languages. For example the Grhuya Sutras, lay down that the following rituals are essential for the marriage ceremony : Kanyadana, Agnisthapana, Homa, Panigrahana, Lajja Homa, Agni Parinayana and Saptapadi. These rituals form an integral part of the traditional marriage ceremony. In addition to these, Lokachara or the customs prevailing in the community are observed. In case there is any doubt about these, old-women are normally consulted. This too has been the practice all along.

All human societies have their own rituals which are considered important by their members. In Indian society, the emphasis on rituals seems to be a bit high. There are numerous practices connected with rites *de passage*, festivals, pilgrimages besides the daily worship of gods and goddesses. For example millions of people from all corners of India congregate on specific occasions such as Kumba on a specific placelike Haridwar and Allahabd without any invitation or announcement. The values / beliefs attached to this practice is the same as these were years back. The religious practices and values associated with Indian culture are constantly striving towards "Samanvaya" i.e. reconciliation and concord. Cultural practices have been modified from time to time, but different environments, diversified racial contribution have not basically affected the continuity of Indian culture associated with its values and practices.

33.8 SCIENCE AND TECHNOLOGY

In ancient India, the study of the Veda in addition to subjects like astronomy, geometry, and arithmatic medicine and surgery (Ayurveda), agriculture military science (Dhanurvidya).etc. were also studied with considerable interest. Sacrifices had to be performed as the sine-qua-non of the vedic way of life on an altar of prescribed size and shape. This requirement gave rise to the science of geometry. The priests formulated rules for constructing squares equal in area to oblongs and oblongs to squares; and, methods for making triangles equal to squares and oblongs and circles equal to squares; etc. Baudhayana, was the Mathmatician. Virddha Garga, Lagdha Aryabhatta the astronomers, have had a lasting impact on science in India. Aryabhatta authored two great scientific works "Aryabhattiya" - and "Surya - Siddhanta". He was first to enunciate that the earth is round and revolves round the sun. He also explained the movements of the stars and analysed the causes of the solar and lunar eclipses. Moreover, Aryabhattiya deals with algebra, geometry, arithmetic and trignometry. It also throws light on the numbers. The concept of zero has been his everlasting contribution to science and mathematics.

Varahamihira was another great scientist of this age. He was the author of the famous book "Brihatsamhita deals with astronomy, botany, geography and many other subjects. But its main subject is astronomy, a work still considered to be an authority.

Besides astronomy and mathematics, the science of medicine also flourised in the Gupta period. Vriddha - Vagbhatta was perhaps the greatest physician of this age. The system of medicine that he adopted and propagated was the same as that of Charaka and is considered an authority on the ancient system of medicine. Dhanavantari was another great medical authority in the science of Ayurveda system of medicine.

Brahmagupta was another famous mathematician of this period. He is credited with the discovery of the use of the zero and the profounder of the decimal system. These two discoveries revolutionised mathematics.

Though India achieved remarkabie progress in the field of science in ancient times, it received a setback in the medieval age. But the contact with the West and the Indian Renaissance made Indians realize that development of science, scientific inventions and discoveries were responsible for unprecedented progress and material prosperity of the west. Sir Jagdish Chandra Bose made discoveries on plant-life in 1897 and startled the world by his demonstration in short waves wireless. In 1902, Prafulla Chandra Ray wrote the history of Hindu Chemistry, which acquainted the West with our progress in the field of Chemistry. In 1911 the Indian Institute of Science was founded by Tata at Bangalore for all research

work in physics, chemistry etc. In 1914, Indian Science Congress was started to promote the study and research in science, to acquaint people with the progress of science, to create interest in science and establish close contacts among the scientists. It has been doing admirable work in the field of science. As a result of this, Indians made remarkable progress in various branches of science and gained international fame. In 1918, Srinivas Ramanujam startled the world by his talents in Mathematics, discoveries of Jagdish Chandra Bose in Botany, contributions of C.V. Raman to Physics in 1930 have all brought them international reputation and acclaim. In recognition of his researches, Raman received the Nobel Prize for Physics (1930). He established the Raman Institute of Science at Bangalore to promote the study of Physics. To further the cause of science the National Academy of Science was founded at Allahabad in 1930. As a result of these institutions and researcher therein, science gained popularity. In colleges and universities it became a subject of higher studies.

After the political liberation, the Government of India had started a separate department to encourage scientific inventions and constituted an advisory body for it. Gradually, interest in the scientific inventions and discoveries increased and the people and the Government both moved in this direction rapidly. Consequently, a large number of technical scientific institutions were established. Among these, the National Physical Laboratory at Delhi, National Chemical Laboratory at Pune, National Metallurgical Laboratory at Jamshedpur, Fuel Research Institute at Jharia Coalfields, Central Glass and Ceramic Research Institute, Institute of Radio Physics and Electronics at Calcutta, are well known. Besides these, Geological Survey of India, established in 1916, and Botanical Survey of India are doing praiseworthy work in their own fields. All these institutions have trained scientists and keep on making valuable contributors to various branches of science.

Also, we have famous nuclear scientists like Dr. Raja Ramanna who is known as the father of India's nuclear science. Our space scientists, A.P.J. Abdul Kalam and Kalpana Chawla have made commendable contributions in their field. (We are proud to have Dr. A.P.J. Abdul Kalam as the president of our country while recently we have lost Kalpana Chawla, the first Indian Woman who went to space).

INTEXT QUESTIONS 33.3

Fill in the Blanks:

a. __________________ was a noted mathematician of ancient India.

b. __________________ is the author of the two scientific works named as "Aryabhattiya" and "Surya Siddhanta".

c. __________ received the Nobel Prize for Physics.

d. Indian Institute of Science at Bangalore was founded by ________.

WHAT YOU HAVE LEARNT

- India has a rich cultural heritage.
- The second section of the lesson discusses the various aspects of culture like literature, architecture, sculpture, art and painting, music and dance as well as science and technology in order to understand Indian Cultural Heritage in a better way.
- Indian culture, has absorbed various ingredients of the Aryan. Dravidian, Persian, Greek, Chinese, Muslim and various other cultures, and has become very wide and assimilative.
- Today, we need such a human culture which may not only unify the ancient and modern Indian culture but also have synthesis of the East and the West. India is the only country where the East and West can interact happily and synthesize easily.
- We have to achieve a new synthesis in which the cultural heritage of our ancient land will be reconciled and enriched.
- Nothing is more advantageous and more credible than a rich heritage. But nothing is more dangerous for a nation than to sit - back and live on that heritage alone.
- A nation cannot progress if it merely imitates its ancestors ; what builds a nation is creative, inventive and vital activity.

TERMINAL EXERCISE

1. Write briefly the meaning of Indian Cultural Heritage.
2. Discuss any two aspects of our culture to know the Indian Cultural Heritage.
3. Write notes on:

    a. Norms and Values

    b. Art and Paining.

4. Write about contributions of Indian scientist inbrief.

GLOSSARY

a) Architecture-the art and since of designing and erecting buildings.

b) Sculpture - the art or practice of shaping figures or designs as by carving wood, marble or clay etc.

c) Heritage - to inherit something passed down from preceding generations.

d) Norms - a standard model or pattern regarded as typical for a specific group of people.

e) astronomy - the scientific study of the universe beyond the earth.

f) Treatise - a formal account in writing systematically of some subjects.

ANSWER TO INTEXT QUESTIONS

33.1

1. Adarang and Sadarang Veena
2. Raghunath Panigrahi and
   Sanjukta Panigrahi Odissi
3. Rukmini Devi: Bharatnatyam
4. Madame Simak: Kathakali

33.2 a. Konark b. Kolkata c. Jaipur d. Agra

33.3 a. Baudhayana b. Aryabhatta c. C.V.Raman d. Tata

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CULTURAL PLURALISM

We have earlier discussed the meaning, concept and characteristics of culture. We are also acquainted with the ancient, medieval and modern aspects of Indian culture. In this lesson we will understand the meaning of cultural pluralism, cultural relativism and cultural lag as well as the changes responsible for cultural lag.

OBJECTIVES

After reading this lesson, you will be able to:

- explain the meaning of Cultural pluralism;
- discuss cultural relativism; and
- explain culture lag and the changes responsible for culture lag.

34.1 MEANING OF CULTURE PLURALISM

While discussing cultural pluralism, we should first understand the term 'pluralism' which means many. Cultural pluralism originates when two or more culture groups occupy a single geographical area, and participate in some common activity/activities, borrow elements of culture from each other, but continue to maintain their respective cultural autonomy. It is the co-existence of many dissimilar things or patterns of activity. In other words we can say cultural pluralism is a system where different culture-groups co-exist and share a common cultural platform without losing their respective identity. Some aspects of cultural pluralism can be understood when

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we look at our country as a whole. Our country has been divided into 28 states and 7 union territories. It extends from Kashmir in the North to Kanya Kumari in the South and from Kutch in Gujrat in the West to Kamrup in Arunchala Pradesh in the East. We speak different languages. We dress differently. But, irrespective of these differences we subscribe to a common national ethos, subscribe to a common political ideology, pay our homage to the same gods and goddesses. We visit the same places of pilgrimage, respect a common body of heritage. Thus, we present a seemingly multicultural situation within the framework of a single integrated cultural whole; what Pandit Jawaharlal Nehru in his "Discovery of India" terms as "Unity in Diversity". In India, past traditions as well as present circumstances favour the growth of a novel type of nationhood which promotes a common national culture, but at the same time ensures various communities freedom to maintain and develop their own cultural and religious traditions, so long as they are not detrimental to the unity and general welfare of the nation. This is cultural pluralism.

INTEXT QUESTIONS 34.1

Fill in the Blanks

a. Pluralism means ____________

b. The best example of cultural pluralism is ____________

c. Cultural pluralism has been termed by Pandit Nehru in his "Discovery in India" as ____________.

d. India has been divided into ____________ states and __________ union territories.

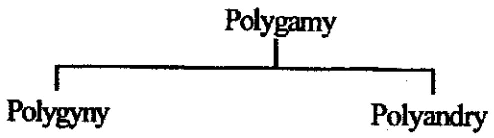
34.2 CULTURE RELATIVISM

All people form judgements about ways of life different from their own. When systematic study is undertaken, comparison gives rise to classification, and many scholars have formulated different ways of classifying the ways of human life. But, evaluation of cultures may stand or fall with the acceptance of the premises from which they derive. Also, many criteria on which judgement is based may be in conflict. So the conclusions drawn from one definition of what is desirable will not agree with those based on another formulation. Whenever we study cultures or compare one culture with another culture, we have to evaluate cultures according to their functions of perpetuating the group and how they perform their essential tasks in their cultural context. Otherwise, societies wherein they exist would not survive. Before going to study cultural relativism, we have to understand the term "ethnocentrism."

Human beings live ingroups. Each group has its own way of life that we broadly term as culture. Members of a group arrive at the way they conduct themselves through a continuous process of trial and error culminating in beliefs, values, mores and folkways. Thus, each culture functions in the context of its own experience and environment. Consequently an individual looks upon his/her own culture as better than any other, and tries to judge other cultures through the standards of his own culture. This tendency of judging other cultures through one's own scale is broadly termed as "*ethnocentrism*". Ethnocentrism is perpetuated directly or indirectly, consciously or unconsciously through a process which tends to put down other people's way of doing things as bizarre or inferior. For example, cultures in which *cross -cousin* marriage is a norm, tends to look down upon the cultural practice in which a cross cousin is equated with a sister and vice versa.

Notes

While studying different cultures and describing and comparing other cultures, we should and must remain neutral and should not make any judgement about the merits of one culture over another. Cultural relativism is an ethical position in which all cultures are taken as equal, each being a separate unit with its own integrity that should not be compared to our own culture in terms of how it measures upto our standards. The history of each culture is distinct. Became so (that way) as a result of its own development. And, it therefore, can not be ranked against another culture with a different history. Each culture has changed over time, some more, some less in certain areas and some in response to pressures that the other did not face. Because each culture has a history of its own, culture cannot be compared on a scale of excellence in which the ranks are set according to the standards of one particular group. Throughout our study of other cultures, we should attempt to overcome as much of our ethnocentrism as possible. We should try to become more objective about cultural differences, to be tolerant of other people. This attitude is known as cultural relativism.



It is based on the idea that all values are relative and that there are no absolute standards that are valid in all cultural settings. For example, Muslims approve *polygyny* which is a taboo among many Hindu groups. Khasi, communities in northeast India are matrilineal whereas the Naga are patrilineal. Many South Indian communities prefer marriage with a cross – cousin, whereas in eastern India a cross cousin is equated with a sister. Muslim prefer marriage even with a parallel cousin. These practices are acceptable in terms of values in the context of their occurrence. In other words, the east Indian practice of equating a cross cousin with the sister does not hold good to judge the South Indian practice. Thus, a specific practice is related to a specific culture. This is what we mean by *cultural relativism.*

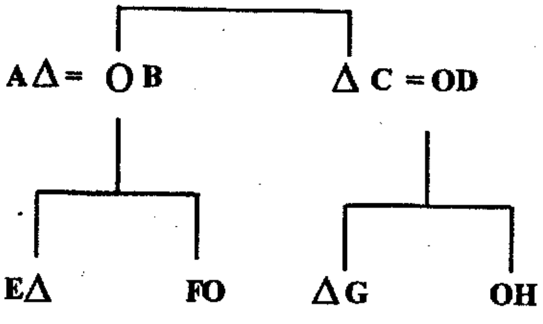


Chart of cross cousins

A is B,' husband

C is D,' husband

B is C's sister

E and F are A and B' children

G and H are C and D's children

E and F are cross cousins of G and H

One of the most fruitful discussions of cultural relativism is in the area of values and morals. We tend to be much more defensive about our moral behaviour than about other aspects of our culture because it is so strongly ingrained in us from early childhood. Our morals and values are also based on the cultural and physical environment in which we grow up and cannot be separated from it. In the conext of cultural relativism: "Judgemens are based on experience, and experience is interpreted by each individual in terms of his own enculturation. This holds true for all phases of culture Evaluatoins are relative to the cultural background out of which they arise".

INTEXT QUESTIONS 34.2

Write answer in one sentence:

What do you mean by

a. Ethnocentrism

____

____

b. Monogamy

____

____

c. Cross-cousin marriage.

____

____

34.3 CULTURAL LAG

The term culture lag refers to a situation when ideas, values, and norms and beliefs used to regulate social life do not keep pace with changes in the technology of society. For example, development of nuclear weapons by a number of nations without an acceptable international system of norms and values to regulate, control and use. In this case, a change in technology is yet to develop norms for its use. This is to say a change in values lags behind a change in the technological field.

At this moment of time, a large scale debate is going on the ethics of human cloning - to produce a human individual outside the natural process of reproductive mechanism. A human individual is linked to every other individual of his/her group in a network of relationships defined by the culture of which he/she is a part. How a cloned human being would fit into this culturally defined network or social relationship is yet to develop. This is, a clear case of *cultural lag* where developments in medical technology have outstripped the social field.

INTEXT QUESTIONS 34.3

Write T for true and F for false

a. When values regulating social life do not keep pace with changes in areas like technology, it is called cultural lag.

b. There are accepted international norms to regulate the use of nuclear weapons.

WHAT YOU HAVE LEARNT

- As regards cultural pluralism we understand that it is a system where different culture groups co-exist and interact without losing their respective autonomy and identity as long as they are not detrimental to the national unity and general welfare of the nation.
- We also understood the meaning of ethnocentrism, which tends to put down other people's way of doing things as bizarre or inferior.
- Cultural relativism is an ethical position in which all cultures are taken as equal, each being a separate unit within its own integrity, that should not be compared to other cultures in terms of how it measures upto their standards.
- In this lesson we also learnt how culture lag arises due to differential changes in the society.

- Thus, we can say - India, which presents a clear picture of "Unity in Diversity" is a case of pluralist society.
- There are many culture lags in our society (in every society) .Because of the changes that take place and we should not compare one culture with another culture as inferior or superior because the development of each culture is unique and each culture has a history of its own.
- In other words, culture is dynamic and holds many possibilities of choice within its, framework.

TERMINAL EXERCISE

1. What do you understand by cultural pluralism? Give a suitable example.
2. What is ethnocentrism and how does it differ from cultural relativism? Discuss with examples.
3. Explain cultural relativism in your own words
4. Explain culture lag with an example.

GLOSSARY

Cross Cousin - Cross Cousins are the children whose parents are related as brother and sister

Parallel Cousin - Parallel Cousins are children whose parents are related either as brothers or as sisters.

Monogamy - Mono means single, Gamous means marriage. Thus monogamy is a form of marriage when one man marries one women at a time.

Polygamy - Poly means more. When marriage takes place between one man and more than one woman it is polygyny. When one woman marries more than one man it is polyandry. Together the practice is known as polygamy.

Patrilineal - Patri means father. When the family line of descent is traced through the father to the son, again from son to grandson and so on this is known as patriliny(the noun form of patrilineal)

Matrilineal - Matri means mother. When the line of descent is traced through the mothers line, i.e. from mother to daughter again from daughter to granddaughter and like wise, this is known as matrilineal.

Cloning - To create a genetic duplicate of an individual \or an organism through a sexual reproduction,

ANSWER TO INTEXT QUESTIONS

1. a. many
   b. India
   c. 'Unity in Diversity'
   d. 28 states and 7 union territories.
2. a. Ethnocentrism is the tendency of judging other cultures through one's own scale.
   b. Cultural relativism is an ethical position in which all cultures are taken as equal, each being a separate unit within its own integrity
   c. The example of cross cousin and parallel cousin can be given
3. a. T
   b. F
   c. T
   d. T

35

331en35B

IMPACT OF MEDIA ON CULTURE

*I*t is not always possible to visit relatives and friends living in far - off places. We want to send messages to them and also receive messages from them. The various means of communication like letters, telegrams and telephones help us to send written or spoken messages to people living in distant places.

We all watch TV, read newspapers and magazines, and we also go to see films. These are different means of communication with our fellow human beings. Beyond the physical requirements of food and shelter, man has now another fundamental need: that is the need to communicate. The urge for communication is a primal one and in our contemporary civilization, it has become a necessity for survival.

OBJECTIVES

After studying this lesson you will be able to:

- define media;
- describe forms of media;
- explain the role of media in diffusion of culture and to;
- describe the impact of media with special reference to (T.V) on Indian Society and Culture.

35.1 MEANING AND DEFINITION OF MASS MEDIA

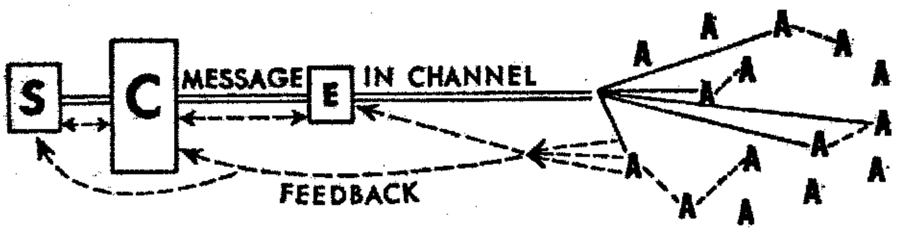
Communication is the art of transmitting information, ideas and attitudes from one point or person to another. Each of us communicates with another individual by

directing a message to one or more of his senses - sight, sound touch taste speech or smell. When we smile, we communicate a desire for friendliness; the tone in which we say 'good morning' can indicate feelings all the way from hostility to warm pleasure, and the words we choose in speaking or writing convey a message we want to put across to other person. The more effectively we select and deliver those words, the better is our communication with him or her.

Contemporary society is far too complex to function only through direct communication between one individual and another. Our important messages to be effective must reach many people at a time. For example - a housewife who is angry at the frequent load shedding of electricity may talk to half a dozen neighbours about organising a boycott. But if the editor of a local newspaper publishes a letter she writes, she communicates her idea to hundreds of women in a short time. We can take another example of a politician contesting for election, he spends much of his campaign time visiting people personally, holding meetings in the hope of winning their votes. Now, he hires time on television and radio, buys space in the newspapers, trying to deliver his message to thousands of voters simultaneously. This is mass communication - delivering information, ideas, attitudes to a sizeable and diversified audience through the use of the media developed for that purpose.

The communication process : Communicator (C) places his message in selected channel to reach audience (A)

Let us now define mass media. The mass media is defined as the technological means of sending information, ideas, opinions etc. through the mass communication device to a diverse audience. In one sense, words and pictures are the media by which thought and feelings are communicated but medium need not be restricted to this meaning. Medium means something intermediates, a middle state, something that intervenes. For example - money is a medium of exchange between a buyer and seller. Stone is a medium for sculptors' recreation. A medium of communication can be any such item for transmission or transference of thought and feeling. Thus we can say, communication is an act or process involving transmission of information, ideas, emotions, skills etc., by the use of verbal or non - verbal means (words, pictures, figures, graphs, gestures, facial expression etc.).



Mass communication for a given message of one moment in time is illustrated here: Source (S) has his message reported by communicator (C) in channel controlled by editor (E); some audience members (A) receive the message directly, others indirectly, but some are inattentive; feedback interactions may occur along the communication route.

INTEXT QUESTIONS 35.1

What do you understand by the following terms? Write each in one sentence.

a. Mass Communication

b. Intra Personal Communication

c. Inter Personal Communication

d. Mass Media.

35.2 FORMS OF MEDIA

A message can be communicated to a mass audience by many means. Hardly a day is spent without feeling the impact of at least one of the mass media. The various forms of mass media are:

1. The oldest media are those of the printed word and picture, which carry their message through the sense of sight. These are the newspapers, magazines, books, pamphlets and direct mail circulars. These may be collectively called the print medium. In newspaper, the focus is upon the community, the nation and sometimes even the world of large. Magazines provide background information, entertainment, express opinions and display advertisements. Books offer a longer range and more detailed examination of subjects as well as entertainment. Pamphlets and direct mail pieces bring the views of commercial and civic organisations.

Notes

2. Radio is the mass communication medium aimed at the sense of sound. Radio offers entertainment, news and opinions, discussions and advertising messages and can bring direct coverage of public events into the listener's home. This is an electronic medium.
3. Television and motion pictures are appealing to visual and auditory senses. Television programmes are educative, informative and also offer wide range of entertainment and advertising messages. Films may inform and persuade as well as entertain. This also comes under electronic medium.

There are important agencies of communication, which are adjuncts of the mass media. These are:

1. The press associations collect and distribute news to the newspapers, television channels radio stations and newsmagazines.
2. The syndicates offer background news and pictures, commentary and entertainment features to newspapers, television and radio and magazines.
3. The advertising agencies, serve their business clients on the one hand and the mass media on the other.
4. The advertising departments of companies and institutions play merchandising roles and the public relations departments, serve in disseminating image-building information
5. The public relations counseling firms and publicity organisations offer information on behalf of their clients and
6. Research individuals and groups help gauge the impact of the message and guide mass media for more effective paths.

Simple entertainment is not the sole purpose of mass media. Reporting the news and offering interpretation and opinions based on news are the two main functions of mass media. The functions of news, opinions and entertainment are closely related in mass media and the various media are heavily dependent upon each other.

INTEXT QUESTIONS 35.2

Match Column A with B.

A	B
a. Radio	audio-visual
b. News Paper	audio
c. Film	print medium

35.3 IMPACT OF MASS MEDIA ON DIFFUSION OF CULTURE

Diffusion describes the spread of cultural trait from the point of origin throughout an area and into the neighbouring regions or to the neighbouring societies.

We have noted in lesson –1 that, the items of culture include food habits ,dress , religious beliefs, dance and language etc .

The spread of habits of aeriated drinks [soft drinks]' having tea coffee , smoking certain brands of cigarattes , using certain brands of toilet soaps , detergents ,hair oil , shampoo, tooth paste, tooth brush and hairdye is decidedly due to the impact of telivision in recent times . For example – scenes of revelry displayed in small screen in commercial breaks have definitely added to the widespread intake of aeriated drinks of different brands [i.e cocacola, pepsi, frooti etc] covering almost every walk of life. *Idli* and *dosa*, supposed to be a south Indian preparation of light food, have now become almost international, largely because of mass media . Salwar – kameez , a wamains wear of Punjab and north – west India have spread, every nook and corner of the country. During the middle of the last century, cinema played a very significant role in spreading a cult associated with the worship of 'Santoshi maa'. In the closing decades of the last century , the small screen played no less significant role in carrying messages of Ramayana and Mahabharata to almost every individual, irrespective of caste, religion, community, age and gender. Immense popularity of two dance forms viz Bharatnatyam and Odissi, beyond the centres of their origin , is definitely an impact firstly of the radio, then the large screen [cinema] , and ultimately the telivision. The spread of Hindi language in the leangth and breadth of the country is mainly due to Hindi cinema, particularly the songs associated with them which are regularly broadcast in the radio in certain specialized programmes like 'Vividh Bharati', and 'Binaca' .Later ,telivision influenced deeply the people of all categories . Today, we see that, even in our day –to –day activities , certain words of our mother tongue have been replaced by certain linguistic expressions of the telivision like 'break ke baad ' [after the break]. Our children behave in the same way children in telivision behave vis-a-vis their parents . These are all cases of cultural diffusion, greately affected and influenced by mass media .

INTEXT QUESTIONS 35.3

Write answer in one sentence:

a. What is diffusion?

____

____

Notes

b. Write briefly two items of culture .

____

____

c . Name two brands of aeriated drinks you mostly see in telivision advertisement.

____

____

d. Give an example of religious practice that is spread through film and television.

____

____

35.4 IMPACT OF TELEVISION

The influence of television in learning mechanism is considered to be very significant In an urban society, where a substantial portion of the population are compelled to communicate in a language other than their own. A visual medium like television is considered to be a more useful means of learning and communicating cultural ideas than the spoken or a written word . However, tThe impact of television may not always be positive. Now, let us discuss the types of influence this medium exerts on our ways of life.

Most of us take a cup of tea soon after we get up in the morning. If we look back, how we have acquired this habit, it can possibly be traced to ancient China . However, the extent to which this habit has now engulfed almost every part of the world, can be traced to its commercial display in the television.

Positive Aspect

Television programmes are most informative and educative if we watch programmes like UGC programmes, quiz programmes and also group discussions.Thus, we can say that it is a medium for acquiring information, knowledge and understanding.

Now-a-days, everywhere in our country, Hindi has become a household language .Every one starts speaking Hindi besides one's own mother tongue whether it is Oriya, Bengali or Telugu. This is only because of regular watching of television. We can mix freely with others, exchange our views and ideas with other people of other than our own group. Television is thus, the need for strengthening contacts with family, friends and others.

It satisfies our need to know what is going on in and around the world. Television reveals dresses of different communities, food of people from south India to north India and also the rituals and religious practices of people from different corners of the country.

Television is the source of entertainment to people of all categories. It provides company for the lonely, aged, and housewives. It gives topics for conversation to members of the family staying at home. For the working people it's a tension-release mechanism, affording an easy diversion from problems and from routines of life.

Today, Television focuses on Indian family and marriage system, Indian culture and emphasize, a great deal of sharing and tolerance. Itş Institutions of marriage and family have strengthened this notion. Joint family system nourished these values. Tele serials provide models and values that we can identify with or use as a point of comparison. Thus, we can say, television is a need for self-confidence, stability and reassurance.

Negative aspect

Inspite of all these, there are few areas where the influence of television is not positive. It is found that the naked exposures to sensuality, the criminal items and unfair bossism by anti-social elements of society exercise the most adverse impact on children in particular and the youths in general. Many of the scenes and themes shown on TV in films, serials, advertisements, interviews etc. often run down the values and ideals, and cultural themes, for which our traditional national culture stood. But it dehumanizeş the viewers by naked exposure to sensuality, criminality, militancy, unfairness and several other negative aspects of it.

The sheer amount of time spent in watching TV by the children is often too large. Thus they have negative impact in terms of their studies, socialization and participation in other entertainment activities.

In our present day society, with an increasing wave of crime and violence we are beginning to look at the relationship between television programmes and cultural values more clearly. In a recent study of T.V. programmes, in three metros of India, the following results were found.

Out of 3,500 children, 79 percent prefer to watch cartoon Network as entertainment rather than any educational programme; 11% prefer National Geography channel, only 8 percent prefer family serials and 2 percent have no specification for any programme..

A maximum number of children prefer cartoon network as the main channel of entertainment. It is now time to telecast Indian cultural values through cartoon channels. Epics like Ramayana, Mahabharata, Bhagvat Geeta and stories of Panchatantra should come up in cartoon channels. Stories with strong historical background like that of Tipu Sultan, Shivajee and Bhagat Singh should reach children through entertainment channels.Television is becoming increasingly important as an Institution for socialising the younger members of Indian society. The role of TV in moulding their minds and teaching them Indian values and Indian way of life is growing at startling rate.

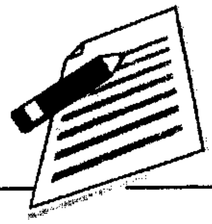
INTEXT QUESTIONS 35.4

Write T for true and F for false

1. Television programmes are informative and educative.
2. Simple entertainment is the main purpose of television.
3. Television has both positive and negative impact.
4. Through television we can know what is going on in and around the world.

WHAT YOU HAVE LEARNT

- Modern men have built multi faceted mechanism for delivering their messages.
- Mass communication is the way of delivering information, ideas, attitudes to a diversified audience through the use of media developed for that purpose.
- Mass media, is the technological means of sending information, ideas, opinions etc. from the mass communicator to an audience.
- The media therefore consist of newspapers, magazines and books (which collectively called the print medium), radio and television (the electronic medium) and motion pictures.
- The most important role played by mass media is in diffusion of culture.
- The work and beliefs of religious groups and a hundred others pertaining to the way human beings behave are constantly reported and discussed in the press, in books and on television and radio programmes.
- The methods of presentation of information and other contents vary widely.



Notes

- Media are the means for bringing different cultures together.
- National and local media play significant roles in the development of cultural unity.
- TV has both positive and negative impact. But the positive impact always overweighs the negative impact.
- The fact is that the impact can be bad or good depends upon what we watch and why we watch.

TERMINAL EXERCISE

1. Define mass media and describe its different forms.
2. Write a brief note on the role of mass media in diffusion of culture
3. The impact of television both positive and negative. Explain and elucidate.
4. Write short notes:

   a. Print medium

   b. Electronic medium.

GLOSSORY

adjunct	:	associated with
antecedent	:	prior or before.
campaign	:	to gain publicity.
sculpture	:	art of stone carving.
pamphlets	:	leaf let, small unbound booklet.
persuade	:	to believe, to convince
diffusion	:	act of diffusing or to spread out.
crude	:	in natural state, unpolished.
Revelry	:	merry making
Merchandising	:	commercial trade

ANSWER TO INTEXT QUESTIONS

35.1

a. Mass communication is the way of delivering information, ideas, attitudes to a diversified audience through the use of media developed for that purpose.

b. If the communication is internal to an individual, it's called intra-personal communication.

c. If the act or process concerns two or more persons in a face to face relationship, it is interpersonal communication.

d. It is that technological means of sending information, ideas, opinions etc. from the mass communicator to an audience which consist of newspapers, magazines and books (print medium, radio and television (the electronic medium) and motion pictures.

35.2

a. Radio - audio.

b. Newspaper - print medium.

c. Film - audio-visual

35.3

a. Diffusion describes the spread of a cultural trait from the point of origin throughout an area and into the neighbouring regions and or to the neighbouring societies.

b. food,dress.

c. pepsi,cocacola

d. Santoshi maa.

35.4

a. T

b. F